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HINTS TOWARDS A PHILOSOPHY OF EDUCATION

IT has often been remarked that, of all controversies, those which are concerned with education are, if not the most acrimonious, certainly the most barren and inconclusive. Every educational question remains as unsettled as ever. Moreover, if any secondary school teacher or University lecturer were faced for ten minutes with a modern Socrates in the agora of any provincial town, he would speedily find himself unable to answer the plain question, *Quo Musa tendis?* What is your aim?

Yet the interest in education is more widespread than it has ever been in the history of our country. There must therefore be either one great aim in view or several. If the latter, the different aims may easily be confused, as we see them to be. In attempting to disentangle these, I propose to consider first why we educate at all.

An answer is forthcoming at once to those who cast their minds back to 1870, when the State deliberately set itself to the task of supplementing the work of the religious bodies, which had proved itself manifestly inadequate to the vast and growing demand of our urban areas. There was, of course, much controversy; but the move was made in response to a demand not only that the children of the poor should be given the elements of culture, but that they be taught the elements of conduct, the need for which was apparent to the most purblind and apathetic of the common run of citizens. The juveniles in Birmingham, Cardiff, and

Leeds were showing a confusion of mind with regard to the distinction between Liberty and Licence, and if their elders were to spend the remainder of their earthly sojourn in peace, some arrangement for discipline must be made. Public education, in short, was started largely because assistance was required by the estimable guards of public order known as the police.

But another and less prosaic motive intruded itself into many minds. Every normal child evinces an unresting eagerness to take in whatever in his environment is congenial—that is, not simply according to his likes and dislikes, but whatever he can recognize at once as related to some knowledge previously acquired. The rest he rejects or ignores—or, if compelled to learn it, forgets it as soon as may be. Hence his elders, without hesitation, assist this process of learning by making his environment favourable to it, by telling him things, and later on by teaching.

But as soon as regular teaching begins, doubts arise as to what knowledge to impart, and if that is provisionally settled, as to the best method of imparting it. Moreover, a disquieting effect of our efforts to assist nature is often observed; in that, whereas the eagerness for knowledge is active and almost unintermittent till about seven years old, when teaching begins, it seems to be dulled more and more from that time onwards, till by the end of the full school course, say at seventeen, it has died away altogether.

In attempting to remedy this state of things, educationists have made and are making innumerable experiments, and have indulged in discussions at least as lengthy, as involved, and as inconclusive as those which mark any other department of human effort. The situation, however, has been immensely complicated and the temper of the community frequently exasperated by the introduction of the most perplexed question of all, viz. how best to teach the child what we believe about his relation to his unseen Creator. Advocates of the view that this subject should be eliminated

from the school curriculum and relegated to the home, have never been wanting; but the majority of the public stoutly hold that religious teaching of one kind or another shall be taught in the school; and many, it is to be feared, make this demand an excuse for not teaching religion at home.

Of late years, it may be noticed, 'religion' has been treated in a novel fashion by being severed from the remaining subjects, and dealt with as a department of history, and with little connexion with ordinary life. In fact, the subject has been to a large extent secularized; and it has escaped the general observation that by way of justification for this procedure a deep and silent change in the ordinary view of the matter has gradually come about, and seems, if unchecked, likely to effect still more radical modifications in the future.

Now a good many critics and onlookers will be disposed to acquiesce in this development with equanimity. Anyhow, down to 1914, men, dimly aware of what was going on, saw no reason for misgiving. The secularization of education seemed to them to be still in rather a remote future, and the large majority of English people has far too misty an idea of what Christianity is, to be able to estimate the meaning of a gradual advance in that direction. Moreover, certain subjects of training previously almost ignored have, for some thirty or more years, been asserting their claims for recognition, and to those which clamoured the loudest the door has been opened. In other words, Art and Science have established themselves more and more firmly; that is, Beauty and Truth are looked on as fundamentals in human development no less than Goodness. There was, meantime, a general desire that morality should be effectively taught in the schools, especially as there were rumours that in most of the homes, discipline, as our fathers understood it, was becoming a thing of the past.

Such, broadly speaking, was the general attitude towards

the education question till the World War burst upon us. Its effect has been, in many respects, quite contrary to what was foreseen, and no explanation has yet been given for a sudden inflation of entries into all kinds of schools, in spite of a serious rise in the scale of fees, and at a time when the pinch of poverty was felt far and wide. This inflation was the symptom of a greatly increased interest and belief in education, a subject which till these latter years required the stimulus of religious controversy before the Press or the Public condescended to pay attention to it. Yet, here again, is a bewildering fact. Our victory in the War, so far as it can be called by that name, was certainly not due to anything which could be called a preparatory intellectual training. One would have expected that at no time would the credit of education have stood lower than after the Armistice, yet every indication points to the opposite.

Perhaps an inquiry into the relation of the three great facts which have been mentioned: the gradual, almost unnoticed secularization of the training of children; the claims of Art and Science; the War—may throw light on a phenomenon of singular interest and difficulty.

Deep into the general heart of Europe, or certainly of Great Britain, the War has forced the recognition that civilized nations have been ordering their lives on the wrong lines. More and more during the last dark and perplexing years men have reluctantly come to admit that nothing but a changed outlook, in which national selfishness shall have no part, can give anything like stable security to civilization. Some few have distinctly said that such a change of temper could only be brought about by a greatly increased effectiveness in the teaching of Christianity. But, far and wide, it has been asserted that with or without dogma Christian morality must be taught; or more vaguely it has been urged that we must go 'Back to Christ.'

From strange and unexpected quarters this demand has come. To what does it point?

First and foremost to a scrutiny of the question, Do we know what the call means? Is there any agreement as to the main drift of the teaching and work of Jesus Christ? And if such agreement can be secured, what practical action is likely to follow? The connexion of these questions with Science and Art will be considered later.

The call to 'The Churches' is to a task of the most formidable kind, even if we confine ourselves to the British Isles alone. Granting that we as well as foreigners are in need of a changed outlook, it seems clear that we must begin with the children. What kind of teaching are we to give them? And how far will our conventional religious training require modification?

Now it is plain that what the world is calling for is that which is often called Christian morality without dogma; and it may be remarked that the world has always desired this very thing, as offering some slight prospect of a habitable planet. But a little consideration should make it plainer than ever that this is the desire 'of the moth for the star,' and if the present crisis spreads the knowledge of this elementary truth over a wider area than before, we may take heart at a sign that the Creator is still engaged in saving His wayward children from themselves.

This much is plain. If national selfishness is to be dispelled, or rather absorbed into something higher, every child baptized into the Church has to be converted from the natural craving for self-gratification to a genuine self-surrender to Christ, present always; always merciful, but always majestic and tremendous, and to be feared for the infinity of this Love. No matter how immeasurably beyond our powers this task appears to be, it is to this we are undoubtedly called. We have been called to it since Christ first said, 'Go and teach,' for we cannot compass the conversion of one little child without telling him what God has done for man; what is the meaning of Law.

But at this point we nearly all of us fall into the deadliest

of all delusions, the most plausible, the most attractive, the most difficult to disentangle from the Truth which is presented to our wondering gaze. It is the notion that this way of using religion is to be adopted to push forward social reform; that the Transcendent and Eternal God is to be brought into our temporal schemes and work them for us. In other words, we profess that we are trying to do what Christ did; but, whereas *all* His teaching, His acts and His words, dealt with man's probation for Eternity, our efforts are all inspired by the needs of Time.

Now how does this principle bear upon education? Very directly indeed. For though many of our readers will continue to put the practical work of bettering this world *before* the call to think rightly, in the case of adults, yet no one can fail to see that the child is to be a learner of gospel truth during the precious years before he is distracted by the 'cares and pleasures and the deceitfulness of riches' and the crushing demands for help in reorganizing society. Through his home—and school—environment, the child has to be taught to realize the Holy Spirit within him; this being the Truth which we all have to learn irrespectively of its effect on our social problems, simply for its own sake. If this were generally done, of course, the world would be transformed for the better. But as long as we put the bettering of the world first, we fail to teach the Truth which is from Heaven, for our focus of vision is of earth.

Doubtless this brief and bald statement of the 'other-worldliness' of the gospel will be challenged, as it always has been, as a kind of faith without works, and as giving a warrant for an irresponsible inactivity in presence of communities sinking into ruin.

Before attempting an answer based on the same assumptions as the indictment and on the same level of thought, we may glance at the gospel teaching with a fundamental question in our minds. Put as shortly as possible, it comes to this: If the Incarnation is a fact, and owing to it the

world is really a redeemed place, then the consequences of teaching it, however we may conceive of them, must never be an argument for or against the teaching. For it must be the paramount duty of all who believe that God became Man to save mankind, to spread the knowledge of the fact by every possible means. Those who believe the fact and have been baptized into membership of the Church are, by position and responsibilities, Christians. If their belief is living and sincere they cannot help spreading it, because it is to them and becomes to others, not a set of precepts, nor an exhortation to lead a good life, but the higher life itself which was promised to the community of believers in Christ, and which resides in that community an indestructible wonder, the most unique and inexplicable fact in the history of mankind; for, in spite of the appalling, wilful faithlessness, blindness, and perversity of the mass of Christians, it remains in vigour to this day. No miracle ascribed to Christ on earth is so stupendous as the continuance, among the softly living peoples of the world, of the religion of the Crucified. Is there any power, any influence, to which this transcendent fact can be ascribed save to the working of the Divine Spirit in the heart of man?

Now the conclusion towards which we are being led bears on the question of education in that if God dwells in man and yet leaves man's will free, it is obvious that man left in ignorance of his relation to God is in peril of losing the salvation which through that relation God offers to him. In other words, an essential condition of our fulfilling the purpose of our creation is that we shall, in St. Paul's words, 'walk by the Spirit,' which is only possible to those who *know* that the divine life is within them. This statement may, of course, be contested, but I am writing for those who accept it and yet do not clearly see what it involves. It suggests that an integral and absolutely indispensable part of the Divine Revelation given by the Redeemer's work on earth, is the Day of Pentecost; just that portion of Christian

doctrine, or rather that culminating fact of the work of Christ which the Church has signally failed to teach. English Christians, at any rate, are generally ignorant of the meaning of Whitsuntide; that is to say, though the Third Person of the Blessed Trinity is revealed to us as dwelling in us and imparting to us, singly or collectively, that which is called Eternal Life, we fail to see that it matters very much if our boys and girls grow up with nothing more than dim and misty notions of the matter.

Is that because Christ left it obscure? On the contrary, His teaching can only be understood as a preparation for the Day of Pentecost; and not only His teaching, but His whole work on earth, is either quite unmeaning or profoundly discouraging unless it is taken as heralding the supreme self-imparting of Almighty God to His children. Unless the Pentecostal Gift was, and is, a reality, there is no element of triumph or victory in the work of Christ; nothing for us to lay hold of in His most winning words; nothing but a hopelessly unattainable vision of moral beauty in this human example. A work which we recognize as Infinite and Divine we cannot help setting ourselves to simplify for the benefit of our finite understandings. What is the result?

Let us answer this by summarizing the creed of popular Christianity; the creed which is taught to millions of our fellow-countrymen, and which claims to be the essence of a religious education. It is that 2,000 years ago a very wonderful Being appeared among a remarkable but unloveable people; exhibited a character of unblemished holiness; taught with surpassing power; died the death of a martyr; rose from the dead; and disappeared back again into heaven. Those who believed on Him were formed into a society which works for the betterment of this present world, and sometimes speaks of the Holy Spirit, by which we mean each man's conscience, guiding us as to our policy of social reform.

The chief drawback to this form of Christian belief is

that it contains nothing whatever which can be called a Gospel. It prompts not to hopefulness but a deepening despair, being a *rechauffé* of Judaism complicated by the inclusion of certain mysterious operations on God's part, and by a load of responsibility laid on man, to work a transformation of temporal conditions within the lifetime of the present generation. Our Creator, in short, has noted the yearning of His children, and presented to their sight perfection of character in human form, and withdrawn the vision from our sight, leaving us 'of all men most to be pitied,' who have been shown what holiness on earth really is and have learnt that it is out of our reach.

Now if we have really taught generations of children in every European state this melancholy caricature of a Gospel, can we not see in that fact alone the one completely sufficient cause of the awful perils that beset us and the utterly insoluble problems which yet we cannot leave alone? On the other hand, it is not too late to begin again. The gospel of Christ interprets human life as full of glory, and of the unutterable mystery of man's rejection of that glory; and if our education of children does not enable them to realize so much, we have not educated them at all.

This paper is not a statement of practical aims and methods, but an attempt to diagnose the situation. So far as we have gone, the argument may be summarized as follows: No one who has genuinely striven to apprehend and live in the truth of the Incarnation can conceive any duty more binding on the members of the Church than the spreading by life and word the knowledge of the relation of God to man. Sound education means spiritual feeding. Man teaches and prays; God quickens; and the world is then seen to be a training-ground of character for Eternity.

But even among those not very numerous educationists who would admit the primacy of the teaching about God and His claims upon man as part of the Church's imparting

of the higher life to her children, a formidable objection of a practical kind will be started. The plea, it will be said, ignores the place of secular studies in education. What of secular history? Is no Christian to give his energies and brain-power to learning how man has lived on this planet? What of Science? Are we acting as heathen people and outcasts in honouring our Galileos, our Newtons, our Darwins, and a host of lesser exponents of the marvels of the universe? Let alone that there is a deep natural craving for knowledge in every child; and though baulked often and well-nigh quenched, the same imperious instinct asserts itself among adults. Is that all to be discarded as irrelevant, a random and pleasurable exercise of faculties which distinguish man from the beast, but are in general useless for what you call the training for Eternity?

It will be noticed that this sort of objection assumes truth in the popular fashion of separating religious from secular knowledge. It is a curious fact that in any gathering of teachers any one who deprecates this separation can count on general approval. But why? The fact remains that we are doing the exact opposite; that in nearly all schools and in nearly all class teaching everywhere the treatment of such subjects as History, Science, and Literature would be called by teachers and scholars secular, and welcomed by them; on the ground that a man who had no interest in religion would teach the story of Julius Caesar or even Charlemagne in exactly the same way as the most convinced Christian would teach it. Still more is this the case with Science and Mathematics.

But there is an explanation. The approval accorded to any deprecation of the severance of secular from sacred may be the expression of either of two very different opinions. The one would be that all subjects are equally secular; the other that they are all equally sacred.

Though very different, the two opinions are not *sharply* divided. Either may be the offspring of the vague Pantheism

prevalent to-day, and consequently, like all heresies, tend to undermine man's sense of responsibility. But if the meaning of the second is once grasped we are safe. Take History for instance, and think of it, remembering that the Creator of mankind did once, in the course of time, manifest His power and His love and His severity, in a fashion most marvellous, constraining us to adore Him. History then becomes a study of the way man responds or refuses to respond to this revelation; a study of the profoundest interest to every rational being and fraught with wondrous instruction—that is, edification. But the more the fact of the Creator's action is ignored, the more the whole subject matter is transformed into a dismal record of random, purposeless human blunderings. Very well. I affirm that any view of the life and doings of mankind on this earth apart from God is so poisonously false that, when uncontradicted and imbibed, it drives us mortals not only to cynicism but to despair. Fortunately its power in this direction is checked by the blessed fact of dullness. The more atheistic your history teaching is, the more impossible it is to remember; and who could wish to remember the annals of chaos reigning supreme, unless he could discern tokens of a Power at work accomplishing the miracle of training man's rebellious will to reverence for law, to submission, to unspeakable joy in the midst of woe?

Similarly, Science is either an amorphous congeries of facts, all meaningless, some disgusting, some, it is true, very beautiful, but only when perceived as 'the skirts of His clothing,' or the ante-chamber of His dwelling-place, or the first fruits of His transforming, re-creative touch.

On the subject of Evolution, it may be remarked in passing that Science teachers are faced with rather a difficult decision. It is a common axiom among them that their pupils are to be trained to take nothing 'on trust'; to be ready to discard theories that cannot be proved. Yet along with this caution they find themselves obliged to assume that there

is a development or progress in the universe towards some distant but glorious goal. If they taught the contrary it is unlikely that any young people would for long tolerate their teaching, and as professional men they would find themselves awkwardly placed. If, on the other hand, they profess a 'secular' subject, and banish the thought of God and of Eternity, what proof can they get their pupils to understand that anything like a glorious goal is ahead? But if they shrink from plainly teaching it and yet have to assume it, will their pupils feel satisfied that order reigns? In short, consistency in Science teaching if Theism is its constant background will never be easy to secure. But without that background it seems wholly impossible.

Space forbids any further enlargement of this fascinating subject. In regard to Literature, Art, and even Mathematics, when these subjects waken real and unfeigned interest in a young mind, it is always because they speak, in tones more or less distinct, of Infinity. When some heart-compelling phrase in Sophocles, or Virgil, or Dante, or Plato, or Milton strikes on the ear or meets the eye, it is not uncommon to hear critics say, 'That saying rises into a region above criticism'; or 'That is real inspiration'; or 'Genius'; and all these expressions mean that something has been uttered which transcends, as far as we can judge, the utmost range of human faculty to grasp, but not to receive. So much we gather inductively. Deductively we start by reminding ourselves that God is the Source of all beauty and truth; then infer that a mind which has been given the knowledge of God's relation to man is more disposed to appreciate beauty in Art and Literature than if it had remained in ignorance. In other words, so far from there being a necessary severance between these subjects and religion, a firm faith in the nearness of God to us—the very first affirmation made by our Lord in His public ministry—constrains us as soon as it is taken home to the heart as a living fact, forbids us to enter on the enjoyment of these or

any other blessings of this life independently of Him. They are not only channels to us of His revelation, but they give us the opportunity of growing in the spirit of thankfulness to Him, without which the sonship by adoption has no meaning for us whatever.

The case of Mathematics is decidedly more difficult, and must be left to those who are qualified to deal with it. It should, however, be remarked that the Mind of the Creator must be through and through mathematical; that therefore no one of us can understand as much of Him as we might if we scornfully or unconsciously discard this attribute of God from our minds.

The strange ebullition of interest in education, coupled with a demand for a reassertion of Christian principles in our social life, indicates that the modern practice of severing sacred from secular rests on an unwarrantable assumption; viz. that we can separate the moral teaching of Christianity from the doctrine (statement of fact) and apply it for the bettering of this present world. Hence we see the need for teaching the divine revelation as our paramount duty. Man must know of God's blessings before he can decide to accept them. Hence, again, the importance the Church gives to Whit-Sunday. 'Secular' subjects, however, are not to be ignored. When fairly considered, each one of them is seen to be a channel of the divine revelation, and if treated in any other way cannot fail to be a setting forth of falsehood.

E. LYTTTELTON.

[Dr. Lyttelton's article should be read in connexion with Mrs. Ritchie's powerful appeal on page 41, to the American University to beware lest it rob youth of its spiritual ideals.—Ed.]

THE PERSON OF JESUS IN RECENT CRITICISM

THERE is in most of us an instinct of reverence that shrinks from any historical inquiry into Christian origins which appears to remove our Lord from the throne of humble worship to the bar of critical examination. A robust common sense, also, may dismiss with impatience any results of such an investigation which fail to account for the tremendous impression which Jesus made upon His contemporaries, as well as for the spiritual vitality of the Church of all the ages. For all that, reverence may easily become a cloak for timidity, and we have received solemn warning from His own lips against the passive devoutness that can use the formula 'Lord, Lord,' as a drug. For good or evil, the days have passed by when even the most solemn assertions about the Founder of Christianity can be regarded as closed to discussion by the decree of the Church. Indeed from the earliest days until now Christian theology has been largely concerned with the re-interpretation of the Christian faith to the inquiring minds of every generation. The New Testament itself contains the record of half a century of courageous apologetic. From the day of Pentecost, when Peter stood up to declare that God had made the crucified Jesus both Lord and Christ, to the time when the venerable divine at Ephesus was propounding the doctrine of the Incarnate Word, Christian missionaries were finding and adapting a vocabulary that would worthily set forth the praise of Jesus and explain His significance to Jew and Gentile alike. Needless to say, the problems for the Christian thinker of the first century were different from those which taxed to their limit the intellectual and spiritual resources of the Church in the fourth and fifth centuries, just as the creeds of the great councils employ a psychology and a metaphysic that are not of the twentieth century. But the

Church has always claimed that its confessional theology is a legitimate development of the teaching found in the New Testament. This is undeniable if we regard the New Testament as a unity, or the several types of teaching as of equal validity. But will our historical conscience allow us to do that to-day? We have long been familiar with the several types of theology contained in the New Testament, Synoptic, Pauline, Johannine, and so on, but rather as variations and modifications of one theme. What if they should turn out to be distinct conceptions of Jesus, arising from utterly dissimilar religious influences, and refusing to combine in any consistent and harmonious Christology? This is the assertion confidently made by scholars whose learning commands respect, and whose writings are in the hands of the general public. We are not concerned with the vagaries of a few eccentric pedants, but with a very influential school, which has found a most brilliant exponent in the English-speaking world in Professor Kirsopp Lake, of Harvard University.¹

All that Dr. Lake writes has the merit of extraordinary lucidity. It is a gain to read in a few pages a summary which brings into focus suggestions that find vague and nebulous expression elsewhere. The Harvard professor scorns ambiguity, he presses the accepted principles of literary and historical criticism to their logical extreme with ruthless precision, and if the result is a scandal to the faithful, so much the worse for the outworn forms of the faith! To those who remember *The Stewardship of Faith* this may seem less than fair to one who described so impressively the stages by which the stewards of the faith which overcame the world gave to their contemporaries 'an adequate representation of the reaction of the highest spiritual life upon the keenest intellects of their time.' It may be that all that Professor Lake says in his latest essay is implicit in that

¹ *The Stewardship of Faith* (1915), *Landmarks of Early Christianity* (1920), *The Beginnings of Christianity* (vol. i., 1920, vol. ii., 1922), most recently, *Hibbert Journal*, October, 1924, art. 'Jesus.'

fascinating volume. But there is a change in emphasis and a hardening in the lines of distinction.

The two main contentions in this latest manifesto are (a) that the doctrine of a divine incarnation is alien to the teaching of Jesus and to that of the original disciples; (b) that we can no longer regard the teaching of Jesus as of unique authority or permanent validity. The first result is arrived at by a union of two methods. Documentary criticism of the records discriminates between the successive strata in the tradition about the life and teaching of Jesus, whilst the religious-historical method attempts to trace the influence of contemporary religious ideas, in Judaism and Hellenism alike, upon the developing creed of the Church. The second result is a corollary from the rigidly eschatological interpretation of the Gospels.

(a) There is very general agreement amongst scholars that the Synoptic Gospels are earlier in date than the Fourth Gospel, and are less subjective. It is also accepted that Mark is prior to Matthew and Luke, who made use both of our second Gospel and also of a very early collection of sayings of Jesus, whilst Luke also availed himself of other sources, written or oral. Thus, by a careful comparison of the text of the first three Gospels, it is possible for the student to form a fair judgement of the primitive tradition about the ministry and teaching of Jesus, and to recognize here and there an accretion to the original narrative, or the personal interpretation that marks the editorial hand of the evangelist. With a few exceptions, to which we shall return presently, Dr. Lake makes a perfectly legitimate use of the accepted theory¹

¹ Professor Lake does not go beyond this theory in the *Hibbert* article, but in *Beginnings of Christianity*, i. 268, he writes, 'Mark is far more a primary authority for the thought of the Apostolic Age than for the life of Jesus'; and as for Q, 'it is a mistake to attribute a so-called objective value to what is, after all, the result of subjective criticism. It is equally unsatisfactory to treat with veneration the coincidence of Matthew and Luke.' An influential school of younger German scholars (*Die Formgeschichte Schule*) is attempting to trace

of gospel origins. No one who accepts this critical method (and the discussion is meaningless to any others) can demur to his statement that the Divinity of Jesus is not found in the oldest strata of the documentary tradition, and that the Logos Christology is absent from the Synoptic Gospels. He is able to quote a scholar of such unimpeachable orthodoxy as Bishop Gore to the effect that Jesus did not teach that He was God incarnate. The Dean of St. Paul's admits as much, but claims that the Incarnation and the Cross are the central doctrines of Christianity. Whereupon Dr. Lake throws down the challenge: 'I greatly doubt whether the youth of the next generation will be willing to accept the proposition that "the central doctrine of Christianity," is and always must be, something which Jesus did not teach Himself. What opinion about Jesus is likely to be right? His own? Or that of His first disciples? Or that of a generation which only knew Him at second hand?' Nor is that all. Two separate conceptions of Jesus emerge in the Gospels, one in the Fourth Gospel, the other in the Synoptic Gospels, which are much nearer to the actual life of Jesus. 'Scholars have long known this, but Institutionalists have concealed it from the general public by using the ambiguities of language so as to state the results, while evading the implications, of critical study.' Over against these dishonest people stands the Experimentalist, who, 'above all, knows that though Jesus was crucified it was Caiaphas who failed, and that no institution can permanently survive the deadening influence of those who place it above the reasons which

behind the present form of the Gospel tradition the various elements which helped to determine the order and framework of the narrative. For a brief account in English of this attempt to get behind the 'two documents' see Kennedy in *Exp. T.* xxxiv., 217 f., and H. J. Cadbury in *Harv. Theol. Rev.*, xvi. 81 ff. Most British scholars, however, follow Professor Burkitt in his vindication of the essential trustworthiness of Mark, and Canon Streeter in his high estimate of the sources of Luke.

gave it being. To do this is the way of self-deception "*et propter vitam vitae perdere causas.*" "

With this solemn warning of the deadly risk we run, let us now go on to state, with a brevity that does less than justice to the argument, some of the reasons which lead us to the honest conviction that Professor Lake's position is unsatisfactory and misleading.

(1) Documentary criticism plays an important part in the history of definition, but it is easy to put the emphasis in the wrong place in drawing our inferences from the critical data. The fidelity of these documents is seen in that they preserve the impression of growth and development in the minds of the disciples. Whatever may be inferred as to the growth in the self-consciousness of Jesus Himself, it is perfectly clear from the records that the disciples were slow in casting off conventional ideas and in discerning the deeper meaning of the revelation contained in the life and teaching of their Master. In the training of the twelve the method was to suggest and to imply, to fill old terms with a new content, and to prepare by slow degrees for the moment of spontaneous discovery. It is therefore misleading to separate the evidence into sharply divided groups showing the opinions about Jesus held by Himself, by His first disciples, by later disciples. We can only learn what Jesus thought about Himself by the impression He made upon those who knew Him, and the cumulative impression cannot be limited to an academic analysis of a few technical terms, valuable as this is in the discipline of inquiry. What one misses is any recognition by Professor Lake of the significance of the tremendous personal claims of Jesus and the demands which He made upon His disciples. Confession of Jesus before men, and loyalty to Him, determines the final destiny of man.¹ The Son stands in a unique relation both

¹ Cf. Mark viii. 38; Matt. xvi. 27; Luke ix. 26; Matt. x. 38; Luke xii. 9.

to the Father and to men.¹ No acid treatment of the text can remove the testimony of Jesus to His incomparable place in the kingdom of the Father. It is quite true that such terms as Messiah, Son of God, Son of Man, were used by the contemporaries of Jesus as mere titles with no metaphysical content. It is very probable that the earliest disciples began with an 'adoptionist' Christology. The moral majesty of their Teacher and Friend impressed them before the problem of pre-existence forced itself upon their minds. But their minds were slowly opening all the time, until the Easter revelation gave a new impulse to thought and wonder.

(2) It is significant that in his recent essay on Jesus, Professor Lake makes only one slight allusion to the Resurrection. That event, which plays so large a part in the faith of the early Church, is passed by very lightly in his *Landmarks of Early Christianity*. It may be that he doubts 'whether the youth of the next generation will be willing to accept the proposition' that Christ rose from the dead. The Resurrection is no doubt a scandal to many of our day, just as the Cross was when the gospel first challenged an incredulous world. But we cannot hope to solve the problem of the faith of primitive Christendom by leaving out of account this most vital factor; and the decisive consideration is the unanimous recognition by His first disciples of the congruity of this dazzling event with the person of Him who rose. It was not fitting that He should see corruption.

¹ Matt, xi. 25-7; Luke x. 21-2. Cf. Mark xiii. 32 for the absolute use of the words Father and Son. On purely subjective grounds many critics deny the authenticity of the famous logion from Q. See, e.g. Loisy, *Les Ev. Synopt.*, i. 910; J. Weiss, *Die Schriften des N.T.*, i. 309 ff.; B. W. Bacon, *Jesus and Paul*, 186 f. It is in following the ingenuities of these able writers that we feel that Dr. Lake leaves the method of sound synoptic criticism for clever but unconvincing speculation. On this whole question it is well to read once more Denney's masterly treatment in *Jesus and the Gospel*, 265 ff. It was written sixteen years ago, but Loisy, Wellhausen, and Weiss were before him, and little that is new has appeared since then.

(3) Almost equally surprising is the elimination from this discussion of the testimony of Paul. After all, his letters give us our earliest documentary witness to the place of Jesus in the thought and devotion of the primitive Church. The independence he asserts is equality of apostolic status, not divergence of apostolic testimony. He is at pains to emphasize the oneness of the gospel, and the identity of his tradition with that of the original disciples. When all allowance has been made for the personal contribution which Paul's vigorous mind made to the Church's doctrine of Christ, there is not the slightest reason to suspect that the 'pillar apostles,' or any conservative disciples, found any inconsistency between his Christology and theirs. On many points in his teaching and policy he was vehemently assailed by the Judaic party in the Church. It is strange that no attempt was ever made to discredit him on the ground of false teaching about Jesus, if so vulnerable a spot could be found. It is not needful to quote passages from Paul's earlier and later letters to illustrate close parallels to the Johannine teaching. Professor Lake himself wrote not long ago, 'Elements can be found in the Epistle to the Romans and in the Epistle to the Hebrews which are easily susceptible of an Adoptionist interpretation, and others equally indicative of Pre-existent Christology. This means that Christians at that moment had not formulated the problem.'¹ No one supposes that a formulated theology was part of the primary equipment of the Church. What does seem very probable is that the faith which Jesus inspired in the minds of His first disciples was in solution for much less time than is sometimes supposed, and crystallized into a belief in the Incarnation as soon as they thought their problem out. It is this neglect to take the Pauline evidence and the Epistle to the Hebrews into full account

¹ *Landmarks*, 107. Yet in the Hibbert essay (p. 6) he writes, 'The Incarnation . . . might conceivably have been deduced from the Pauline epistles, though I doubt it.'

which leads to the exaggerated contrast between the earlier Gospels and the Johannine. Hebrews is specially valuable for the stress laid on the filial consciousness of Jesus. It is the recognition of this as the crucial element in the synoptic Christology, which, according to Dr. Moffatt, enables us to understand the continuity between the first three Gospels and the Fourth. 'In the latter the Messianic categories fall, comparatively, into the background, but the absorption of the Fourth Gospel in the relation between the Father and the Son is theologically, rather than historically, organic to the underlying basis of the synoptic Christology. When the filial consciousness of Jesus is seen to be prior to the Messianic, the starting-point for the special Christology of the Fourth Gospel is at once granted.'¹

(4) The religious-historical method is a very good servant to the student of the New Testament, but a very bad master. It is invaluable to know what were the leading religious ideas in contemporary Judaism, and in the many syncretistic cults of the Mediterranean world. In this way we are transported from the twentieth century to the first, and see more clearly what were the original forms of thought in which Jesus conveyed His message to His disciples, and what were the stimuli to which the first missionaries reacted in carrying that message throughout the Roman Empire.* But we have

¹ *Theology of the Gospels*, 176.

*It is impossible to overestimate the debt which New Testament students owe to the *religionsgeschichtliche Schule* for all the light they have thrown upon the background of thought in the first century, as well as upon many perplexing passages in the text. The name of the late Wilhelm Bousset is especially memorable for his *Religion des Judentums im neutestamentlichen Zeitalter* (ed.¹ 1903, ed.² 1906) and his *Kyrios Christos* (ed.¹ 1913, ed.² 1921), an extremely able work which attempts to explain the Lordship of Jesus as an idea which the Hellenistic Christians of Antioch borrowed from the surrounding cults. The influence of this book is most marked in the later writings of Professor Lake. The most thorough treatment of the book in English is Machen's *The Origin of Paul's Religion* (1921).

to be on our guard continually against the temptation to confuse analogy with genealogy, to press similarity of thought or language into identity. There is also a very real danger that in our academic study of the terms used, and their current significance, we should miss the vital experience which could never find perfect expression even in the readiest available terminology. Certainly our treasure is in earthen vessels, but the study of ancient pottery will not provide us with an analysis of the essence of Christianity. Now Dr. Lake tells us that there are three Jewish and two Gentile views about Jesus which, on the evidence of the New Testament, may have been held by His contemporaries. Of all these Dr. Lake will only allow that one was shared by Jesus Himself, viz. that He was a prophet. Quite arbitrarily, one ventures to say, he dismisses the possibility that Jesus regarded Himself as Messiah or Son of Man.¹ The two Greek views were that He was Lord of a Sacramental cult which conferred Regeneration and Life through its Sacraments, and that He was the Incarnate Logos. We are convinced that the former of these descriptions is a parody of the Pauline doctrine of the Lordship of Jesus, and that even on linguistic grounds that term goes back to the primitive Aramaic-speaking Church. The false analogy of the pagan mysteries will never furnish a clue to Paul's meaning when he said, 'No man calleth Jesus Lord save in the Holy Spirit.' But we must go further back still, and recognize that even such terms as were used by Jesus and His first disciples cannot be interpreted in their New Testament context by contemporary Jewish usage alone. He who could, by a sublime audacity, equate the Messiah with the Suffering Servant was in bondage to no vocabulary of the schools. All that He touched He turned to gold. The title Son of Man

¹ Any readers who may wish to see for themselves on what slender grounds this sceptical attitude is taken up should study Professor Peake's masterly brochure, *The Messiah and the Son of Man* (Longmans, 1924).

may have come from the Book of Daniel and from the Similitudes of Enoch, but it has an altogether different sound when it falls from the lips of Jesus. It is hardly surprising that exegetical accuracy does not mark the use of Scripture by the early Church. Howmanysoever be the promises, in Him is the Yea. It is, therefore, really irrelevant to discuss the inconsistency of the doctrines of adoptionism and pre-existence. The point is very important in studying the history of definition, but the concern of the apostolic testimony is not with the metaphysical question, but with the inherent majesty of their Lord.

(b) It may be said, however, that this resolves itself into an acknowledgement that the primitive Church was not competent to define the person of our Lord, and, therefore, the case goes by default. It cannot be too strongly urged that it was the total impression made upon His disciples by the life and teaching, the Cross and Resurrection of Jesus, and their abiding fellowship with Him through the Spirit, which led to the acceptance of the Logos Christology. For the Fourth Gospel is not a narrative based upon an alien theory, but, as Stanton¹ showed, the Prologue, in which alone this term appears, is rather prefixed to the Gospel, as containing an explanation which does justice to the beliefs and modes of thought about Christ to which the evangelist had been accustomed long before this idea seized him.

Professor Lake may be right in saying that such titles as Messiah and Logos belong to the ancient world and are of no interest to any but students of theology to-day. If then he devoted his strength to conserving the values represented by these venerable symbols, by translating them into their modern equivalents,² he would be doing a service worthy of all gratitude. But the crucial test of Professor Lake's portrait of Jesus is on the side of moral authority. His

¹ *The Gospels as Historical Documents*, iii. 178.

² Cf. the attempt just made by Dr. Fosdick in his Yale lectures, *The Modern Use of the Bible*, lectures vii. and viii.

representation of Jesus the Teacher is singularly unimpressive. The Experimentalist, we are told, will reverence Jesus 'because His teaching is in the main true, and stands the test of experiment. In the main true: I doubt whether the religion of to-morrow will be content to say altogether true, and then deceive itself into believing its own formula by leaving out or explaining away all which it does not wish to accept.' 'Nor is it true that none of the moral teaching of Jesus ought to be abandoned.'

We may well ask, is this the Jesus whose tremendous impact upon the best minds in every nation is still felt after nineteen centuries in the quickening of conscience in personal life, in social reconstruction, in international relationships? How remote this tepid praise is from the adoration of the saints, and the moral enthusiasm of all who have found in the Lord Jesus the new and living Way. But the moral grandeur of the Mind of Christ was bound to vanish when the conception of Jesus was reduced to that of a misguided prophet, whose horizon was limited by the impending end of the world. In two ways Dr. Lake's presentation of the teaching of Jesus seems to be open to the most obvious criticism. The apocalyptic element is allowed to dominate everything. No notice is taken of what von Dobschütz so happily termed 'transmuted apocalyptic.' Has Dr. Lake forgotten his own admirable illustration of the eschatological point of view as the photographer's yellow screen for minds which are too sensitive to certain social values, and not sensitive enough to certain spiritual values? In the second place the instances offered of palpable defects in the ethic of Jesus serve rather to show that the writer has stumbled into the fallacy known to logicians as *a dicto secundum quid ad dictum simpliciter*. Sayings that carry with them the qualifications of their context, both textual and historical, are treated as universals. Complementary aspects of the ethic of Jesus are

divorced and taken in isolation. All that can reasonably be got from these instances is the wholesome reminder that the teaching of Jesus must be taken in its entirety, and interpreted in the Spirit of Jesus.

In fact the spell of Albert Schweitzer is upon this essay, and its real keynote is struck in the closing sentence of a nobly eloquent passage quoted from *The Quest of the Historical Jesus*: 'The study of the life of Jesus . . . set out in quest of the historical Jesus, believing that when it had found Him it could bring Him straight into our time as a Teacher and Saviour. It loosed the bands by which He had been riveted for centuries to the stony rocks of ecclesiastical doctrine, and rejoices to see life and movement coming into the figure once more, and the historical Jesus advancing, as it seemed, to meet it. But He does not stay; He passes by our time and returns to His own.' This is not the final word, however, though it may have served as a useful rebuke to the over-confident Liberal Protestantism of the late nineteenth century. Far nearer to the truth are the words of one of the greatest of our modern theologians.¹ 'How often this attempt has been made to put Jesus back firmly into His own age; to hold Him there as (so to speak) the captive of time's limitations, a figure dimmer always and more distant with the lapse of generations! Yet one touch of experience breaks the spell. It is found that Jesus is only past while we refuse to think of Him. Let the supreme issues be taken up in moral earnest, and at once He steps forward from the page of history a tremendous and exacting reality.'

We owe too much to critical scholarship for revivifying the past to write of its labours with ingratitude. But a criticism of the New Testament which does not recover the faith of the New Testament belongs to archaeology, not to religion, and a Jesus who interests but does not inspire will soon cease to interest us at all. We have not so learnt Christ.

W. F. HOWARD.

¹ H. R. Mackintosh, *Some Aspects of Christian Belief*, 12.

JOSEPH BLACKET AND HIS LINKS TO BYRON

AMONGST my treasured possessions are the *Literary Remains of Joseph Blacket*, in two volumes, edited by his patron, Samuel Jackson Pratt, a noted writer of the period, well known to Lord Byron, and occasionally mentioned in his works. The volumes are dedicated to 'Her Grace the Duchess of Leeds, to Lady Milbanke and Family, Benevolent Patrons of the Author.' Joseph Blacket (1786-1810) was a young shoemaker in London, with remarkable poetical gifts that were full of promise, a sketch of whose life may be seen in *The Dictionary of National Biography*.

He submitted one of his poems ('The Times') to Mr. William Marchant, a printer in Fenchurch Street, who was so impressed with evidences of genius in the poem that he gratuitously printed a number of copies. It was well received by the Press. 'We have no hesitation,' said *The Gentleman's Magazine* (1809), 'in observing that this little poem exhibits marks of natural genius, a rich fancy, and pregnant mind, promising future excellence.'

Mr. Marchant introduced the writer of the poem to Samuel Jackson Pratt, who henceforth took a very keen interest in him. In taking Joseph Blacket under his patronage, Mr. Pratt acted with commendable caution. He was first given to understand that 'from miscellaneous poetry, however excellent, little more than an accession of simple praise was to be expected; and that, however happily some of his smaller pieces gave promise of laying the foundation of the poetical character,' Mr. Pratt 'could by no means counsel him to leave unadvisedly a useful calling for an idle trade.'

For Mr. Pratt, Blackett wrote a short sketch of his life. He was born in 1786 in the village of Tunstill, in the north of Yorkshire, being the youngest, except one, of a family of twelve children. His father was a labourer on the estate of Sir John Lawson, Bart. Wages being low, and the family

numerous, the father was not able to give to his children any special educational advantages. However, the village schoolmistress took a fancy to Joseph, and gave him a free education until he reached his seventh year. He was then placed under the care of a male teacher, with whom he continued for four years. Having reached his eleventh year, his brother John¹, a ladies' shoemaker in London, offered to take him as an apprentice to the shoemaking trade for a period of seven years, which offer his parents accepted. It took Joseph ten days to travel by wagon to London. In his communication to Mr. Pratt he says : 'My brother (to whom I must give due praise), lest I should forget the little learning I had gathered in the country, frequently kept me at home to write on a Sunday, which, though painful to me at the time, was undoubtedly of essential service. He is a man who has read much, and has a good collection of books, chiefly on religious subjects, in perusing which I passed my leisure hours, and, before I was fifteen, had read Josephus, Eusebius' *Ecclesiastical History*, Foxe's *Martyrs*, and a number of others, from which I never failed to gather knowledge.' One day a young friend asked Joseph to go to Drury Lane to see Kemble play *Richard the Third*. His brother (who was now his guardian) refused to grant permission. He then urged his plea in the composition of some verses, which so pleased his brother that he at once granted him permission, and gave him a monetary reward. Of his visit to Drury Lane, and Kemble's representation of *Richard the Third*, he says : 'I went, and, having seen, and soon after read, forgot the cruelties exercised in Queen Mary's reign, and left the celebrated Jewish historian and others to be cherished by more permanent admirers. The muse of Shakespeare, with a single glance, banished the ideas of Jerusalem's wars, which memory had carefully collected, and awakened a

¹ John Blacket was the grandfather of the writer of this article.

desire in my breast to become acquainted with no other language than that of nature; to do which I frequently robbed my pillow of its due, and, in the summer season, would read till the sun had far retired, then wait with anxious expectation for his earliest gleam, to discover to my enraptured fancy the sublime beauties of that great master. And thus did I continue to cultivate, with the muse, a friendship (for so I must call it) most dear and congenial to my heart with that divine poet at all borrowed or stolen hours, until the expiration of my apprenticeship, when I became a lodger of the brother I had served, but whose wife unfortunately died in a consumption about this period. Her sister (some time after) I married, and lived happy for three years, during which time I assiduously courted the muse of tragedy, who continued to claim all the attention I could spare from my business, which I prosecuted with tolerable success, and made my family comfortable and happy. Alas! I soon experienced a sad reverse. In 1807 (after a long illness) I lost the wife I so much loved, who fell a victim to the same complaint as her sister. 'Judge of my situation,' he says, in his letter to Mr. Pratt, 'a dear wife stretched on the bed of death, a sister (who had come to nurse her) confined to her bed with a raging fever, which deprived her, for a considerable time, of reason, and nearly of life; an infant piteously looking around for its mother; creditors clamorous; friends cold or absent. I then found, like the melancholy Jaques, that "when the deer was stricken the herd would shun him." After the burial of my wife, sending my little daughter to a kind friend at Deptford, I quitted the roof of departed happiness with anguish, and, to alleviate my sufferings in tedious solitude, began to commit to paper some of those thoughts which my kind friend, Mr. Marchant, introduced to your perusal, and which you have had the goodness to examine.'

Mr. Surtees, in his *History of Durham*, II. 272, says: 'In Seaham churchyard, without any memorial, rest the remains

of Joseph Blacket, an unfortunate child of genius, whose last days were soothed by the generous attention of the family of Milbanke. His works (to which it would be harsh to deny the praise of native and vigorous talent) are before the public.' He had probably contracted the disease from which his wife died.

Night after night, for weeks together, handicapped and harassed, he laboured at self-improvement, seldom taking, or, alas! feeling, the need of sufficient food and sleep. His anxiety to produce something that would be thought worthy by the public in the form of drama sustained and animated him. Mr. Pratt says: 'His eagerness on this account was pushed to such extremity that something of the dramatic kind pervaded the whole mass of his papers. It was traced on bills, receipts, backs of letters, shoe patterns, slips of paperhangings, grocery wrappers, battalion orders for the volunteer corps of St. Pancras, in which he served, and on various other scraps, on which his ink could scarcely be made to retain the impression of his thoughts.'

All that could be done to ward off the impending blow, and to give relief, was done. Various physicians, eminent in their profession, freely volunteered their services. A frequent excursion into the country was recommended. He expressed a desire for residence at Hampstead, at this time a village. Here Sir Richard Phillips, author, publisher, and journalist (1769-1840), lived. When the 'proof of Joseph Blacket's talents,' and the 'state of his health,' was known to Sir Richard, he did his utmost to give assistance and relief. Going with his family for a holiday into Wales, Sir Richard placed his house and garden at Hampstead at the disposal of Mr. Pratt and his protégé. In addition to this, he presented the latter with the *Cabinet of English Poetry*. This gracious act stirred the young poet's muse. Upon receipt of the gift, and in acknowledgement of it, he at once sat down and composed his poem 'Bards of Britain,' dedicating it to Sir Richard.

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His removal to Seaham, the seat of Sir Ralph Milbanke, was the beginning of a frequent, affectionate, and most interesting correspondence between himself and his patron, Mr. Pratt. His portrait reveals an attractive personality. Those who knew him were instinctively drawn to him. 'It may be fairly stated,' Mr. Pratt says, 'as a criterion of the most engaging manners and impressive talent of Mr. Blacket that he was never known to any person, of whatever sex, situation, or character, that he did not create a certain interest, which not only continued to the close of his life, but followed him to his early grave.'

Shortly after his arrival at Seaham he wrote to Mr. Pratt :

'SEAHAM, *August 9, 1809.*—"Tis night, dark night, my dear Mentor, and sleep, balmy sleep, is banished from the burning eyeballs of your poor Telemachus. In vain I leave my little lamp, to inhale the cool breeze at my casement ; the nightly fever, which still rages in my veins, is not to be allayed. The vitriolic acid prescribed me has no effect ; I have regularly run up to 100 drops—all useless ! It is evident, my dear parental friend, that nature must have her course ; be it so ; "equally indifferent to sleep or die." . . . I have again been taking a breath of air. All is uproar ; the billows seem feverous, and dash their boiling foam against the eternal rocks with more than usual rage. In vain the eye attempts to catch an object (all is darkness), and its piercing glance is lost in mist ; but the soul, like the proud eye of day, visits, unchecked, the regions of existence, and—swiftly flying through the bounds of space—greet its parental friend, as mine does now. Yes ; my loved friend ! "My soul, untravelled, fondly flies to thee !" . . . I have this evening been reading Raymond's *Life of Dermody*.¹ Ill-fated viper ! Wretched genius ! who was alternately

¹ A licentious poet (1775-1802), who died in a wretched hovel near Sydenham, Kent.

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the demigod and the fiend! How dreadfully his eyelids must have closed! But, hold! Peace to his shade! and if the gates of Elysium are opened to one misguided wretch, may that wretch be Dermody!

Two or three days later, feeling somewhat better, he walked down to the rocks, and thus describes his experience: "Hail! ye rude precipices! Scenes awfully sublime! all hail!" These were my exclamations, dear Mentor; and, after drawing a little milk from the breast of nature, your Telemachus (like a young eaglet) perched upon a crag. Now, said I, the world is my own; here might the poet sit, and achieve the noblest of things! Here the bard's imagination may soar to the greatest heights! Here the painter may lay down his brush, and confess himself outdone! And here the clod

Whose soul proud science never taught to stray
Far as the solar walk, or milky way,

wildly gazing on a part, is taught to confess the Power that formed the mighty whole. . . . During my soliloquy of momentary happiness the sun had severely affected my poor head, and in an instant I found the gaily painted scene a dreary waste. Oh, health! how I miss thee! The caverns seemed to yawn; all was horror; the churchyard graves seemed to beckon me, and my whole mind was overturned. We are the slaves of imagination, and the fools of thought, said I, rising, and man neither is, nor can be, a philosopher. Languid and spiritless, I wandered on the sands for some time. At length a poor fisherman and his two boys drew near shore, on which they ran their boat. The youngsters were dispatched to the village for bread, and I entered in conversation with the old son of the billows. Would you believe it? This aged hero, who for sixty years had plied the oar, and provided for a large family, was a greater philosopher than Seneca. Yes, all weathers alike contented

him. "When the sea's smooth," said he, "here I sit with my pipe, happy; if it's rough it's all the same. If bad luck to-day, live in hopes of better to-morrow; owe nothing; got a good wife, fine bairns, and as hardy and tough as my cobble (his boat). Never afraid of the lightning, sir, always got in safe yet, thank God! and hope never to do otherwise; never knew what it was to be ill all my life!" "I wish, my friend," said I, "that your case had been mine; I have long been unwell." "Ah," said he, "because you do not smoke tobaccy."

Sir Ralph and Lady Milbanke and their accomplished daughter were like father, mother, and sister to him. Lady Milbanke secured for him good lodgings, and the services of her own physician. Writing in October, 1809, to his brother John, in London, he says: 'Were I to set about stating particulars of the kind reception I have experienced from Sir Ralph, Lady, and Miss Milbanke, I should perhaps surprise you. Believe me, I never expected to have found in any spot that genuine, good old English hospitality which I have often read in books, but have met and realized here. The castle family and their guests frequently honour me with a call; and Lady Milbanke has taken beautiful lodgings for me, from the window of which I have the most enchanting prospects. I shall leave this place with regret. The baronet often honours me with a long visit, and sits by my fireside. I asked him some time ago to lend me a horse; he gave orders that his groom should take down his own charger to the cottage whenever I wanted it; thus we sometimes ride the same steed in one day, and I frequently ride down to Sunderland, put him up at an inn, and stay for the day. This is indeed behaviour—it has won my heart, which sometimes overflows my eyes.' The Rector of Seaham (the Rev. Richard Wallis) was specially interested in the young stranger with literary gifts who had come into his parish, and showed him many acts of kindness.

Mr. R. E. Prothero, M.A., says: 'Miss Milbanke was

high-principled, guided by a strong sense of duty, imbued with deep religious feeling.' The Rev. F. W. Robertson, the noted preacher of Brighton, spoke of her as 'one of the noblest and purest' Christian women he had met. Said he: 'Her calm, subdued character, warm sympathy, and manifold wisdom have been one of my greatest privileges.' Miss Milbanke was clever, well read, fond of mathematics, a student of theology and of Greek, and a writer of meritorious verse. Lord Byron in 1813, speaking of her, says: 'Yesterday, a very pretty letter from Annabella. What an odd situation and friendship is ours! Without one spark of love on either side. . . . She is a very superior woman, very little spoiled. . . . She is a poetess, a mathematician, a metaphysician, and yet, withal, very kind, generous, and gentle. . . . Any other head would be turned with half her acquisitions.'

On September 2, 1809, Miss Milbanke wrote: 'Seaham is at present the residence of a poet, by name Joseph Blacket, whose genius is his sole possession. I was yesterday in his company for the first time, and was much pleased with his manners and conversation. He is extremely diffident, his deportment is mild, and his countenance animated. . . . His poems certainly display a superior genius and an enlarged mind.'

Later on he writes to Mr. Pratt: 'As this family of patrons intend to depart in a few days, and as the amiable Miss Montgomery has promised to convey any letters I may wish to send to your city, I feel it an incumbent duty to address myself to Mentor at large, and at an early period, sincerely hoping that this packet may meet with the favour which he has hitherto shown my former correspondence. Miss Milbanke and her fair friend (Miss Montgomery) have just paid me a visit of three hours, as, indeed, has been their almost daily custom the past fortnight, having dropped in about two o'clock, and waited till the servant came to announce dinner on the table. In fact, dearest sir, they have

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been the chief visitants from whom I have received that pleasing satisfaction which every child of nature must experience in listening to the benevolent sentiments of superior beings. You will no doubt be surprised to hear that these virtuous sisters (for their love is like that of two sisters) have not yet reached seventeen. To Miss Milbanke I am indebted for having daily procured me any book I wished to peruse. She has likewise presented me with her favourite pocket edition of Shakespeare, handsomely bound in nine volumes, with her name in each, of which I am proud ; how proud you will know ; also Lindley Murray's grammar. Yesterday she enriched me with a few copy-books and quires of paper, and to-day has introduced to my hands Walker's pronouncing dictionary. Miss Montgomery at the same time has presented to me Dryden's poems, bound in morocco. I know not how to come forward at their departure and bid them farewell ! If ever angels wear a human shape, surely these are of them.'

There was a temporary improvement in the health of Joseph Blacket, and it was hoped that he would soon be able to return to London. Writing to Mr. Pratt, he says : ' Your last (which pronounced you well) was perused with a rapture which only grateful breasts can experience. For myself—thanks to the Almighty—I hope the bitterness of death is passed. I feel myself renovating, dear sir, and live in the most sanguine hopes of returning to you a new-bodied man. . . . Since the receipt of yours the good doctor has opened a heavy fire of medicine upon my fortress, which, to tell you the truth, is rocked to its foundation. Pills, powders, and draughts only six times a day ! When I left you, I remember, I thought I had no constitution at all ; I am now convinced I have the constitution of a horse.'

He undertook a journey to his native village (Tunstall), visited old friends and relatives, lived over again some of the experiences of his childhood, but reaped no benefit from the change, rather indeed suffered loss. Writing to a lady

friend in London, he says: 'I have lately returned from paying a visit to an aged mother in Yorkshire. Notwithstanding the felicity I experienced during my residence beneath her little thatched roof, I am led to believe the journey has been highly prejudicial to my health, for, since my return to this place, I have had a very severe return of fever, and, in fact, things are altogether with me as they were; buoyed up one moment, to be sunk the next. But it is cowardly to repine! Like the Duke of La Rochefoucauld, let me endeavour to forget misfortune, and cease to remember that I am still unhappy.' To a nephew he says: 'Lady Milbanke is like a parent to me; my doctors skilful and kind; but can do no good.'

The rector of the parish of Seaham, who had shown the young invalid many kindnesses that I cannot enumerate (the Rev. Richard Wallis), describes the closing scene: 'Ever since Mr. Blacket became a resident here I have felt particularly interested in his welfare, as well as on account of his uncommon talents as his engaging manners. To Sir Ralph and Lady Milbanke he was specially indebted for kindly and liberally supplying him with every comfort and convenience in their power; and from their amiable and accomplished daughter (who is a favourite of the muses as well as he was himself) he received the most marked and unremitting attention. It was, alas! but too soon perceived by the Faculty that his malady was without remedy, which he communicated to me about two months ago, saying, at the same time, that his wife went off in a similar manner. After that I thought that my visits as a friend should bear a relation to those of a clergyman, and accordingly, when I next saw him, I introduced the painful subject of his declining state, and hinted the propriety of having recourse to prayer, which, with uplifted hands, he gladly assented to. I continued to visit him till the twenty-second of August, when I was called at five o'clock in the morning to attend him. On entering his room, he accosted me with his usual

kind but too expressive look, sitting up, supported by pillows. After prayers, he signified with his hand that I should sit down on the bed near him, when he with difficulty said: "Miss Milbanke and you will fix upon a spot—a romantic one—for me to lie in, and the management of the rest I leave to Lady Milbanke and you." . . . In his last moments he expressed a wish to his sister that Miss Milbanke would say something on a stone to his memory. An hour or two after taking leave I returned and administered the Holy Sacrament to him, which he only survived till twelve o'clock the next day, when he departed this life like one falling asleep, in full reliance on his Redeemer, and with that calm resignation and fortitude which only a true faith can inspire.'

Lady Milbanke says: 'We could scarcely regret that he was released from his sufferings; he was resigned, and calm, and at last died without a pang. . . . We sincerely lament that society is deprived of a person who, had he enjoyed health and longer life, would, in our opinion, have proved an ornament to it, both by the productions of his pen and his conduct as a man. . . . We have great satisfaction in reflecting that, from our first knowledge of Mr. Blacket, nothing was omitted to preserve his life, if possible, and also to alleviate his sufferings. . . . Mr. Blacket was buried in the churchyard of Seaham, the spot fixed on by one of our family, according to his last request. We have directed a plain monument to be placed over his grave, on which shall be inscribed the lines you have selected from his poems, and a simple inscription chosen also at his request.'

I do not think that the lines were inscribed nor the monument erected. When visiting England in 1903, I went to Seaham church and churchyard, and saw the entry of his death in the record of the old parish church as follows:

'Joseph Blacket, a poet of singular promise, died August 23, buried August 26, age 24.'

I looked through the very ancient churchyard, but could not find any stone memorial. The old rector of the parish did not think that any stone had been erected. If I remember aright, he suggested, as an explanation of the omission, the 'trouble that came into the lives of the Milbanke family.'

Mr. Pratt felt keenly the death of his young protégé. He says: 'My own hopes in relation to him were destroyed, and the interesting object of them was mouldering in an early grave. It ought not to be called an untimely one, for it may be truly said of Joseph Blacket (as of Kirke White) that the editor has nothing to record but what is honourable to himself and the age in which he lived; nothing to be regretted but that one so ripe for heaven should be so soon removed from the world.' The young suffering poet and his patron were not long divided; three or four years after the death of the former the gentle, sympathetic, and gifted soul of Samuel Jackson Pratt passed into the unseen and eternal.

Byron's first reference to Blacket is in his 'English Bards and Scotch Reviewers,' as follows:

When some brisk youth, the tenant of a stall,
Employs a pen, less pointed than his awl,
Leaves his snug shop, forsakes his store of shoes,
St. Crispin quits, and cobbles for the muse,
Heavens! How the vulgar stare! How crowds applaud!
How ladies read, and *litterati* laud!

Commenting on these lines some time after, Byron said: 'This was meant at poor Blacket, who was then patronized by A. I. B., but that I did not know, or this would not have been written; at least, I think not.' A. I. B. was Lady Byron, then Miss Milbanke.

Writing to his relative (R. C. Dallas) in 1811, Byron said: 'Yours and Pratt's protégé (Blacket, the cobbler) is dead, in spite of his rhymes, and is probably one of the instances where death has saved a man from damnation. You were

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the ruin of that poor fellow amongst you ; had it not been for his patrons he might now have been in very good plight : shoe (not verse) making ; but you have made him immortal with a vengeance. I write this supposing poetry, patronage, and strong waters to have been the death of him.' How very ungenerous, unreasonable, and false this criticism is is evident from the fact that the subject criticized (as we have already noted) died from the fell disease consumption, with which neither poetry nor patronage had anything to do. In fact, it was poetry and patronage that surrounded him with comforts, and ministered to his needs.

Speaking in disparaging terms of both Bloomfield and Blacket, Byron says : 'Who would think that anybody would be such a blockhead as to sin against an express proverb : *Ne sutor ultra crepidam* ?

" But spare him, ye critics ; his follies are past,
For the cobbler is come, as he ought, to his *last*."

'Which two lines,' he says, 'with a scratch under *last*, to show where the joke lies, I beg you will prevail on Miss Milbanke to have inserted on the grave of her departed Blacket.'

Writing to Dallas again, he says : 'What are you about to do ? Do you think of perching in Cumberland, as you opined when I was in the metropolis ? If you mean to retire, why not occupy Miss Milbanke's "Cottage of Friendship," late the seat of Cobbler Joe, for whose death you and others are responsible ? His orphan daughter (pathetic Pratt !) will, certes, turn out a shoemaking Sappho. . . . I think that eloquent address to Miss Dallas should be inscribed on the cenotaph which Miss Milbanke means to stitch to his memory.'

In another letter to Dallas he says : 'I shall continue to write at intervals, and hope you will pay me in kind. How does Pratt get on, or rather get off, Joe Blacket's posthumous stock ? You killed that poor man amongst you, in spite of

your Ionian friend and myself, who would have saved him from Pratt, poetry, present poverty, and oblivion. Cruel patronage! to ruin a man at his calling; but, then, he is a divine subject for subscription and biography; and Pratt (who makes the most of his dedications) has inscribed the volume to no less than five families of distinction. I am sorry you don't like Harry White; with a great deal of cant (which in him was sincere—indeed, it killed him as you killed Joe Blacket), certes there is poesy and genius. I don't say this on account of my similes and rhymes, but surely he was beyond all the Bloomfields and Blackets, and their collateral cobblers, whom Lofft and Pratt have or may kidnap from their calling.'

In a letter written in 1812 Byron says: 'A friend of mine (fifty years old, and an author) has just been here. I showed them to him (Miss Milbanke's poems), and he was much more enthusiastic in his praises than I have been. . . . I shall content myself with observing that they are better—much better—than anything of Miss Milbanke's protégé (Blacket). You will say as much of this to Miss Milbanke as you think proper. I have no desire to be better acquainted with Miss Milbanke; she is too good for a fallen spirit to know. I should like her more if she were less perfect.'

Later on, in one of his love-letters to Miss Milbanke, written in 1813, he says: 'By the by, you are a bard also. Have you quite given up that pursuit? Is your friend, Pratt, one of your critics? You were very kind to poor Blacket, which he requited by falling in love—rather presumptuously to be sure—like Metastasio with the Empress Maria Theresa.'

Byron's antagonism to his wife arose largely from her goodness. On the side of Lady Byron there must have been a recoil from a man like Byron, gifted though he was. The

¹ What Byron here means is to me somewhat perplexing, but probably, if necessary, I could throw some light upon the problem.

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separation—though painful—was wise. Writing to a friend, Lady Byron said: 'I have acquired the conviction that every hour of a life of duty is necessarily a giving to others, because thus we become channels of the divine life, with its innumerable influences. Selfishness only can close the valve of that communion with the Infinite, and make our life valueless to others as to ourselves.' A woman who could write in this strain, and live in the spirit and practical expression of what she had written (as Lady Byron did), was not the woman to whom a man like Byron could be happily wedded.

Blacket wrote to a friend in London: 'The success of my "Specimens" has far exceeded my expectations. It has purchased for me respect and favour; it has put into my pocket, since its commencement, several hundreds of pounds. Princes, Princesses, Lords, and Ladies have subscribed liberally. One distinguished person, Lord——, sent me fifty pounds. . . . I receive the most flattering encouragement from all parties, who seem eager to add to, and increase, my felicity.' The Duchess of Leeds, Lady Milbanke and her daughter, the Rev. F. Wrangham, and the editor, all interested themselves in obtaining subscribers, and succeeded to the amount of £512.

Southey says Blacket possessed 'force and rapidity, and was endued with more power than Bloomfield, and an intellect of a higher pitch.'

JOHN BLACKET.

AMERICAN IDEALS VERSUS THE UNIVERSITY

THE confusion of ideals in America to-day is not so much a reaction of the world war as we like to believe. It is more directly due to the failure to co-operate of the three great character-forming agencies in human society : the church, the home, and the school. Not since the fabled day when Eve defied both deity and her husband by eating of the fruit of the tree of knowledge have there been deeper rifts in the relationship of this triumvirate. Ancient Greece had its schools of philosophy independent of sacerdotal influence, but the home was still in close accord with the gods. Europe has had many fierce contests between science and theology at different periods of her history, but her educational systems, where such existed, have usually been either entirely controlled or greatly influenced by the dominant religion of each country. The home, founded upon religious sanction, has been almost universally directed by ecclesiastical authority, the commands of the priesthood outweighing the civil law.

Similar conditions prevailed in our own country until about three decades ago. A majority of the homes were nominally Christian. The Bible was generally used in opening exercises in schools. But during the past thirty odd years not only have our public schools thrown off all cramping religious influence, and our colleges freed themselves from ' ancient superstitions,' but in its zeal for unbiased judgement, higher education has been unconsciously waging a winning fight for place with Christianity as the arbiter of modern thinking, and is replacing with untried theories much of the moral instruction of the home.

The revolt from a shackling orthodoxy in religion, and Victorian standards in literature and morals, begun in the eighties, together with the zeal of Catholic and Protestant

bodies to prevent each other from controlling public education, opened the way for the purely secular university. The state university, supported by public funds, outstripped most of the church colleges, and the power and prestige of all the larger institutions of higher learning steadily increased while, proportionately, the influence of the churches waned.

It is one of the anomalies of man's progress that the average individual finds complete freedom of thought a burdensome responsibility. His mental independence once achieved, he makes haste to conform his ideas to those of some powerful group. The intellectual insurgents, who so indignantly rebelled against the restraints of organized religion, soon began to return to the pastures of authority. They found backing for their agnosticism in the popular interpretation of evolution, and joyously substituted 'scientific truth' for dogma, not always concerning themselves greatly as to how scientific it was. This transferring of mental allegiance has gone on for a generation, until the catch phrases of science have become as current and are as unthinkingly used as were theological catch phrases by our ancestors.

Willy nilly, the university seems likely in the near future to be carrying the entire burden of our civilization. Its influence is reaching out into all our institutions, from the home to the government. Whether our republic shall endure, whether we shall permit the divorce habit and psychopathic theories of sex to undermine the family, whether we shall lapse from Christianity to materialism or Oriental mysticism, may depend upon the intellectual sincerity and clarity of vision of our college faculties. The university is no longer a mere school; it has become a temple. In the hands of an academic order we are placing the flower of our American youth to be equipped for living.

Human chroniclers once noted three epochs in the life of man—birth, marriage, and death. Nowadays, all these events pale in significance before the momentous problem of how man shall be educated. Parents begin to discuss

this on the day the child is born, and continue the discussion with unvarying interest till the process is accomplished. Babes in arms are registered in exclusive secondary schools. Boys in knickerbockers and girls still in socks are enrolled in two or three of the foremost colleges to make sure there will be a place open for young Robert or Roberta among the educational élite.

College education is becoming a factor in business success and in social recognition for both women and men. The most exclusive girls' schools advertise college preparatory courses, and compete with partial college courses.

Wealthy parents provide education de luxe, with cars and expensive quarters for their sons and more cars and costly school trousseaux for their daughters. Middle-class parents spend as lavishly in proportion to their incomes, often at the price of strained economy and personal sacrifice for the family at home. Parents who have vague ideas of the benefits of a broad culture assume that a college education will insure their child against poverty and mediocrity. He is supposed, in some mysterious way, to develop sufficient power and poise during four years of undergraduate study to carry him creditably through life, unless he is preparing for a professional career. Others desire to lift their children into a privileged class through their college associations. The possibility that college training may prepare for a kind of living of which they cannot approve does not seem to enter parental minds.

Few concern themselves about the changes actually taking place in their child in this process of development. The typical American father, who glories in the flag and prides himself upon being one hundred per cent. American, has not the faintest idea what political or economic notions young Robert is absorbing in college. The average mother, church-going, passively Christian or agnostic, has no knowledge as to the sort of ethical and religious ideals Roberta is selecting for her future guidance. The father knows all

about his son's athletic triumphs, what club or fraternity or honorary society he has joined, and how much money he is spending. The mother follows her daughter's social success and scholarship rating, but both parents are placidly indifferent to their offspring's thinking until the children return home and begin to put their ideas into practice. At this stage many a parent has developed an acute sympathy with the hen who hatched ducks. He not infrequently finds his son or daughter imbued with theories subversive of the institutions he most cherishes.

The aphorism 'Give me the child till he is seven years old' is not borne out by modern educational experiment. The time should be extended to thrice seven years. The child who is formed at seven is liable to be a moron who will never advance in mentality. Many boys and girls have their ideas revolutionized in their late teens and early twenties. American young people enter college from secondary schools with no great desire for education in itself, but with an avid zest for new ideas and a wider experience. They are literally open-minded, and provide a favourable medium for germinating new theories of every kind.

A prominent educator recently wrote: 'The distinctive aim of the College of Liberal Arts is the orientation of the student in the universe.' Another gives the thought a different slant when he declares college should help the student to discover some 'vital connexion between his own powers and the needs of his age.' How successful college training is in achieving such results in individual students can be exactly determined only after each life is finished, but the average graduate is not bothering himself much about the world in general or his relation to it. He is not burdened with positive beliefs of any kind. Most of the ideals he cherished when he entered college have been either broken or badly chipped, and he has not replaced them with anything definite. He does not know whether he believes in God. He is not sure that our present system

of morals is not an anachronism, and that inhibition may not be more dangerous than excess or disease. He is not sure whether he ought to support the constitution or try out socialism. He is restive under any classification of human conduct as right or wrong. The concept duty he is apt to consider an unfortunate survival of a morbid puritanism. He would like to believe in immortality, but, in the teeth of the materialistic philosophy prevailing in academic circles, is chary about admitting it. He retains shreds of home ideals and a *noblesse oblige* tradition in social relations; he has an efficiency complex, and is further motivated by civic altruism and the force of his own emotions.

During his years at college, the student has been working under continuous pressure. He has acquired the habit of being continuously occupied or continuously amused. He has not had time to discover his vital connexion with anything outside of the college curriculum or the round of college life.

In American student groups there is little of the general intellectual interest which has made English university associations so significant in forming English character. Little of that threshing out of moral or national problems in club or dining hall, which an Oxford or Cambridge student recalls with delight, is to be found in Commons or club or fraternity houses on this side of the water. Listen in at Harvard or Yale or Princeton, or Wisconsin or Leland Stanford, what will you hear in the line of table talk? Mostly athletics and sporting news or gossip of club and fraternity affairs, spiced with personal adventure and chaffing. Normal interests these. Precisely the same kind of talk you would hear from a group of secondary school students. The English youths are as keenly interested in sports as the American. Presumably, they have as much social gusto. Why should they be more alive to the world outside their university campus? Is the English educational method sounder than our own, or is it merely that

Oxford and Cambridge students do their work with less haste and strain? Assuredly, English university training is spared the feverish quality noticeable in our own.

We used to read of German students, even schoolboys, committing suicide. The popular explanation was the high pressure of the German gymnasias and university systems. During the war, we wondered at the cowed silence, or still more astonishing acquiescence of German intellectuals in the decivilizing atrocities of the imperialistic military policy. Since the war we have marvelled at the pitiable plight of the German educated class, ground between the upper and nether mill-stones of the profiteer and the aristocrat on one side, and organized Labour and Bolshevism on the other. Is there any connexion between this apparent lack of virility and the German system of education once so universally lauded? We Americans need to consider this question, for our universities are patterning more and more upon the German system, and this method, coupled with the superman philosophy of one Nietzsche and the sex suppression theories of Freud which have been so largely responsible for the morbidities of modern realistic fiction, are potent factors in the negative state of mind of our young college men to-day.

It is natural that our education should be profoundly influenced by German kultur when we consider how large a proportion of our college presidents and heads of departments have German degrees. It is also natural that these men should have been influenced by the retrogressive, as well as the progressive, elements in that kultur. Further, the conditions of modern university training in America are approximating the conditions of German university training ten years ago. The enormous growth of our student bodies has made personal relations between faculty and students difficult if not impossible. Like the German doctors, our professors in the larger universities are becoming personages hedged about with red tape and

inaccessible to the average undergraduate student, the formative work for the young mind being left largely to youthful instructors. The capacity of most institutions is so overtaxed that they try to rid themselves of all unpromising material, often weeding out exceptional minds as well by over-stringent examinations. The university has no time to develop the individual student, and has scant interest in his fate. Instruction is becoming more and more authoritative; the professor or instructor who encourages or tolerates undergraduate expression of opinion, contrary to his own theories, is rare.

Like the German university system also, the processes of our education are cumulative. Specialization has not rid our curricula of burdensome cumbrousness. The effort is still to make the human mouse nibble as large a hole in the mountain of knowledge as his capacity will permit. The more exacting in its demands any given university becomes, the better its rating. Our institutions of higher education seem to stand or fall, not by what their alumni give out to the world, but by the publications and research work of their faculties, and the bulk of learning they are able to put into the greatest number of students in a given time. If, after requiring for entrance examinations what once constituted a college course, any institution can weed out by competitive tests all who have not abnormal retentive powers, the greater is its prestige. The practical result being not to encourage intelligent examination of the subjects studied, but to force the student to acquire quickly, for temporary use, large quantities of facts or the details of scientific or mathematical processes.

There is little correlation between departments in disposing of the student's time. An instructor often gives assignments sufficient to cover the entire day's study hours if intelligently mastered. The student learns 'to make a stagger at it and let it go.' It is surely to be expected that such forced work will blunt intellectual curiosity in the

average mind. The brain merely acquires facility as a distributing machine. It learns to seize a subject, analyse, quote authorities, and pick out the salient features in record time, without its possessor having given the truth or falsity, the relative importance or unimportance of the matter considered, one instant's thought. The student forms the habit of uncritical acceptance of academic standards just as a generation or two ago the ordinary young person accepted without question the dogmas of religion. Not until graduate work begins is the student given any real opportunity to find himself. He is so continuously crowded that he has no brain reserve to employ in relating philosophy or psychology or biology to twentieth-century living or in testing the validity of theories offered him. We seem to be developing receptive capacity to the n th power in education; we certainly have generated nervous energy to the n th power in our American youth. The question is, How are this capacity and this energy motivated in after life?

It is difficult for parents to understand how completely the emphasis in higher education has changed during the past twenty years. We are a far cry from the days when science constituted one department of human knowledge, and had to fight the Church to establish the validity of each newly-discovered law and persuade the populace that it was not dealing in black magic. Now, like the camel in the tent, it bids fair to crowd out all other branches of learning. Psychology has become a study of cell function and nerve reactions. History is no longer a dramatic pageant of human living, vivid with the 'hopes and fears of all the years,' it has become the record of racial economic struggles with environment. The study of literature is either a stimulating exercise in philology or a painstaking effort to uncover the bony structure of the author's technique. Even the butterflies of human fancy are being pinned beneath a lens. Any emotion or human experience that seems to have a spiritual aspect is hastily thrust out of sight in a

physiological cubby-hole. All knowledge must bear a twentieth-century laboratory stamp. The dry facts that experimental psychology is still in a rudimentary stage, and that to-morrow's discoveries may modify or invalidate to-day's accredited scientific hypotheses, are brushed airily aside.

Possibly the ancient feud between theology and science has produced an unscientific bias in the academic mind against religion and the phenomena of super-sense we call things of the spirit; possibly the dazzling achievements of modern science have obscured that very considerable part of the universe outside the field of sense perception to which scientists' efforts are necessarily limited; at any rate, though many of the greatest scientists have declared that the revelations of science have no weight in proving or disproving the existence of deity, university training tends to foster an aggressive disbelief rather than an open mind toward spiritual truth. The undergraduate student, unfortunately, has little contact with great scientists. The bearing of scientific discoveries upon spiritual phenomena is usually interpreted for him by scientific pot-boilers or by men who have majored in English, sociology, or philosophy. It is to be deplored that the forming of the student mind should be left to young instructors, competent undoubtedly in their professional line, but possibly a shade too unlearned and without sufficient ripeness in living to pass on everything in the heavens above and the earth beneath.

A young junior recently complained that college yanked things down too much. Inquiry revealed that he believed professors were committing the psychological blunder of breaking down all idealism in immature minds. This statement will bear considering. The older generation mourn that our young people are cynical. And what is cynicism, in brief, but the ruins of faith? The scientific findings that affect the relation of the individual to his fellows and to the universe, as commonly presented to the student, are

largely negations of accepted ideals. They bring him into acute conflict with much of his earlier teaching. The *raison d'être* and working formulæ for life set before him are discomfiting if thoughtfully analysed. 'It is not known what is the original source of life. There is not the slightest proof of the existence of deity or of any future state. The evolution of man from lower forms of life has been definitely traced and must be accepted as a fact. Humanity may hope that the race will go on improving till some millions of years hence there shall evolve a super-race with mastery over disease and the forces of nature, and it is the duty of mankind to work toward this end.' So runs the main argument.

But there are other theories abroad, weakening even the slight racial satisfaction of having a descendant aeons hence live in an ideal environment, provided man to-day and the generations in between keep their noses to the grindstone. We are being denuded of a variety of spiritual graces our parents deemed securely theirs; the psychologist also is going strong along the path of negation. He abounds in hypotheses he is trying to establish. He would deny us the individual perquisites of soul, and personality, and personal accountability; he would class reason as conditioned response, a mere matter of well-worn nerve paths, conscience as nerve reaction to pleasant or unpleasant stimuli. Our reason, he asserts, can respond to nothing loftier than the stimuli that control brute instinct, the impulse to self-preservation and the urge to reproduction. All our boasted altruism, our self-sacrificing love and service—our devotion to a principle or a cause, are merely phases of our sex life or enlightened efforts at self-preservation.

Such propositions come to our young people as inescapable truths. Is it strange they find difficulty in reconciling them with any ethical and religious teaching they may have received in home or church? The trained intellect

of the professor may delicately dovetail the brutal conclusions of biology and behaviourist psychology with moral ideals, but he seldom gets this subtle inter-relation across to the immature mind. The latter sees nature not only amoral but immoral.

The student is liable to ridicule when he makes any effort in class to harmonize religion and science. He has scant opportunity for private contemplation. He is young, and prefers to live rather than waste time on disagreeable possibilities. And the future which science paints for him can hardly be considered roseate or inspiring. If he accepts literally the materialist's view of existence, he is certainly logical when he decides to eat, drink, and be merry, and let the world go hang.

To complete his ethical bewilderment, sociology instructs him that there are no fixed standards of virtue—no absolute truth. Ideals evolved by civilization, far from being established, are constantly changing; if our earlier ancestors had not plundered and killed their fellows, we should not have survived as a race.

The average American youth, coming from the average American home, may certainly be excused if he finds himself a trifle dazed at this stage of his education. But the demon of progress is busily engaged in stripping him of a few more childish ideals. If the history instructor is inclined to an economic interpretation of history, his class will be taught that the fondly-cherished belief that our fathers founded this nation in blood and sacrifice for love of liberty is a delusion. The Revolution was purely an economic struggle; the Declaration of Independence a high-sounding but untenably idealistic document. He may admit that some devoted but misinformed patriots were really fighting for freedom, 'just as in our recent war,' he declares, 'many idealists failed to comprehend that the war was a capitalistic ruse, and poured out their money and their lives to save France and Belgium.' Idealism is here cleverly associated

with stupidity. Or he may be a disciple of Freud, and attribute all patriotic or altruistic sacrifices to sex-repression; or have anarchistic leanings, and feel that academic freedom demands that he impart the truth as he sees it, unhampered by regard for trustees or parents or the constitution.

Again, a radical instructor may have theories about marriage and the relation of the sexes he is anxious to air. No supervision compels him to test these by reference to human experience or to submit them to the judgement of his peers. He may pour them hot or raw into the young mind he is helping to form so long as he keeps out of print.

The three character-forming agencies in American life would seem to be conscientiously engaged in counteracting each other's efforts. The church is not keeping pace with the progress of either the home or the school, and its reactionary tendencies impair its influence. The home, still leaning upon Christian idealism, is inadequately supporting the Church's effort to make that idealism a potent force in society; and the materialistic bias of our university training is nullifying much of the moral influence of both church and home, even in religious foundations where chapel attendance and biblical study are encouraged. Not the findings of science, but the parasitic philosophies which have fastened upon the evolutionary hypothesis, are breaking down youth's faith in a divine beneficence.

All moral instruction is based upon belief in the dual nature of man. Organized Christianity tries to convince the youth that it rests with him whether his lower or higher nature shall triumph; the effect of academic training is to persuade him that in the sense the Church understands it, man's higher nature is a myth. Mothers and fathers strive, as earnestly as human weakness will permit, to instil in their children a love of good that shall in a measure conquer sex and self. And where the parent's own life is worthy of respect, the boy enters college impressed to some extent

with the parent's ideals. If in the class-room he is told that parental affection is only animal instinct, that his own spiritual aspirations are merely overtones of reproductive emotion, is it surprising if he dubs religion 'bunk' or patronizingly informs his parents that morality is out of date?

Modern education has tainted the food once offered to appease the spiritual craving which science itself concedes to be almost universal in man. What is it offering as a substitute? Briefly, the material good of society. But the material welfare of society, if logically carried out, would require many revolting practices, such as the destruction of the infirm, the subnormal, the physically imperfect, the thinning out of excessive population and the scientific breeding of human beings like stock. The most ardent materialist is squeamish about carrying his theories to their ultimate conclusion. The same man who smiles at callow freshmen for clinging to such ancient superstitions as religion, expounds theories of social development based upon humanitarian principles borrowed chiefly from Christian ethics.

There is in America to-day no body of men more sincere in their intent or more painstaking in their endeavour to uplift and enlighten than the teaching staffs of our universities; but, in this age of theorizing, they are enthusiastically experimenting with our civilization.

Our college-bred youth stand indubitably 'heirs of all the ages,' yet with all this wealth of intellectual inheritance they lack some essential stimulus in their lives. Neither the possibility of begetting super-men, nor free verse, nor the superlative freedom of Freud and the Greenwich village experimenters, seems to satisfy the hunger within them. Too many have a thirst for pleasure and excitement that sends them around a vicious circle, working hard to have a good time, working still harder to make money to have more good times. They leave college brilliantly equipped for

business or professional careers, too often badly equipped for the duties and responsibilities of living. Confused by conflicting teaching, habituated to feverish activity, they fare forth adventuring without compass or guiding star, concealing a pathetic eagerness for 'something worth while' beneath a blasé manner. If there is no shining grail, they must make shift with an earthen pot.

The spiritual ration of the True, the Good, and the Beautiful cannot be reduced to truth which is scientifically demonstrable in the first quarter of the twentieth century without weakening the moral fibre and power of achievement of our nation. How many Americans to-day are ready to cast aside the fruits of Christianity, our Republican form of government, the institution of the family? How many college presidents, or heads of departments, or scientists of the first rank, are ready to deny the existence of God or to arraign the Christian code of morality? Then in the name of common sense, for love of our children and our children's children, can we not find a way to hold fast the spiritual truths tested out in the laboratory of human experience, recorded in tradition and history and the lineaments of living human beings, and still go on painstakingly extracting the secrets of the natural world? Does any revelation of science indicate, ever so remotely, the non-existence of a supreme intelligence? If not, surely our institutions of higher learning are convicted on the expert testimony of science itself of culpably robbing youth of its rightful inheritance of idealism.

LILY MUNSELL RITCHIE
(MARY BRIERLY).

JOHN WESLEY'S REVISED VERSION OF THE NEW TESTAMENT

IN the year 1755 was published what may be called the first Revised Version of the New Testament in English. The significance of this revision has been largely obscured by the title of the volume, *Explanatory Notes upon the New Testament*, though Wesley himself, in later years, seemed more aware of the importance of his rendering of the text, as it was republished without the notes the year before his death.

Having stated in the Preface of 1755 that he should 'take the liberty to make here and there a small alteration' of the text, he says: 'I am very sensible this will be liable to objection; nay, to objections of quite opposite kinds. Some will probably think the text is altered too much; and others, that it is altered too little. To the former, I would observe that I have never, so much as in one place, altered it for altering sake; but there, and there only, where, first, the sense was made better, stronger, clearer, or more consistent with the context; secondly, where, the sense being equally good, the phrase was better, or nearer the original. To the latter, who think the alterations are too few, and that the translation might have been nearer still, I answer, This is true; I acknowledge it might. But what valuable end would it have answered, to multiply such trivial alterations as add neither clearness nor strength to the text? This I could not prevail upon myself to do; so much the less, because there is, to my apprehension, I know not what peculiarly solemn and venerable in the old language of our translation. And suppose this to be a mistaken apprehension, and an instance of human infirmity, yet is it not an excusable infirmity, to be unwilling to part with what we have been long accustomed to, and to love the very words

by which God has often conveyed strength or comfort to our souls?'

Surely this inimitable *apologia* is a guarantee, at once of the writer's proper caution in dealing with his material, and of his adequate command of such language as shall not suffer in comparison with that which he subjects to revision.

It would be interesting to trace Wesley's anticipations of the Revised Version of 1881; but the instances are far too numerous for examination in detail. As a sample, however, we may take a few chapters at the beginning of Matthew.

In Matt. ii. 4, Wesley renders 'where the Christ was to be born,' inserting the article with the R.V., besides anticipating the rendering of several more modern versions in the latter part of the sentence. In ii. 8, 'concerning the young child' (A.V. 'for'); ii. 22, 'and being warned' (A.V. 'notwithstanding'); iii. 4, 'food' (A.V. 'meat'); iii. 7, 'coming to his baptism' (A.V. 'come'); iii. 12, 'cleanse his floor' (A.V. 'purge'); iii. 15, 'Suffer it now' (A.V. 'to be so'); iii. 17, 'out of the heavens' (A.V. 'from heaven'); iv. 19, 'Come after me' (A.V. 'Follow me'); v. 1, 'the mountain' (A.V. 'a'); v. 20, 'in no wise' (A.V. 'in no case'); v. 21, 'to them of old' (A.V. 'by them'); v. 26, 'the last farthing' (A.V. 'uttermost'); v. 37, 'is of the evil one' (A.V. 'cometh of evil'); v. 39, 'that ye resist not the evil man' (A.V. 'evil'; R.V., however, 'him that is evil'); vi. 1, 'your righteousness' (A.V. 'alms'); vi. 19, 'consume' (A.V. 'corrupt'); vi. 22, 'lamp' (A.V. 'light'); vii. 9, 'who, if his son ask bread' (A.V. 'whom'); vii. 24, 'upon the rock' (A.V. 'a'); vii. 28, 'his teaching' (A.V. 'doctrine').

From these instances, found in the space of a few pages, it may be inferred how great is the total number of Wesley's careful emendations, as anticipating the Revised Version.

Now we may pass on to consider some further improved renderings, not adopted by the Revisers of 1881, but endorsed by eminent modern authorities.

For the sake of brevity, initials will be used to indicate the various versions: McCl for McClellan, whose monumental work on the New Testament did not proceed beyond the first volume, including the Four Gospels; W for Weymouth; TC for the Twentieth Century New Testament;

M for Moffatt (in his 'Historical New Testament'). The A.V. rendering displaced by Wesley's will be indicated, followed by the Revised rendering—if any—of 1881.

Matt. ii. 1, 'Now after,' for 'when.' So W, TC, M. Matt. ii. 2, 'do homage,' for 'worship.' So W, TC. Matt. ii. 7, 'with great exactness'; 8, 16, 'exactly,' for 'diligently'; R.V. 'carefully.' So McCl, and (verse 7) W. Matt. iii. 7, 'brood,' for 'generation'; R.V. 'offspring.' So McCl, W, TC. Matt. v. 6, 'satisfied,' for 'filled.' So W, TC, M. Matt. v. 22, 'liable to,' for 'in danger of.' So McCl, TC, M; W 'answerable to.' Latin, '*reus*.' Matt. vi. 1, 'practise,' for 'do.' So M; TC 'perform'; Segond (French), '*pratiquer*.' Matt. viii. 16, 'demoniacs,' for 'possessed with devils.' So W. Matt. viii. 16 (and elsewhere), 'ill,' for 'sick.' So McCl, TC, M. Matt. ix. 2, 'paralytic,' for 'sick of the palsy.' So W, M, as in other instances. Latin, '*paralyticum*.' Matt. ix. 10 (and elsewhere), 'sat at table,' for 'at meat.' So W, TC, M; Segond, '*à table*.' Matt. xii. 29, 'plunder,' for 'spoil.' So McCl, W, TC, M. Matt. xiii. 25, 'darnel,' for 'tares.' So McCl, W, M. Matt. xviii. 23, 'settle accounts with,' for 'take account of'; R.V. 'make a reckoning with.' So McCl, W, TC, M. Latin, '*rationem ponere*.' Matt. xxiii. 5, 'fringes,' for 'borders.' So McCl; W, TC, M, 'tassels.' Latin, '*fimbrias*.' Matt. xxvii. 16, 'notorious,' for 'notable.' So McCl, W, TC, M. Matt. xxvii. 64, 'imposture,' for 'error.' So McCl, W, TC; M 'fraud.'

Mark i. 11, 'delight,' for 'well pleased.' So W, TC. Mark i. 12, 'thrusteth,' for 'driveth.' So M. Latin, '*expellit*.' Mark iii. 21, 'relations,' for 'friends.' So TC; M 'relatives.' Mark vi. 14, 'mighty powers,' for 'mighty works'; R.V. 'powers.' So McCl. Mark vi. 19, 'was incensed against,' for 'had a quarrel against'; R.V. 'set herself against.' So TC; McCl 'had a spite against'; W 'hated'; M 'cherished a grudge against.' Mark viii. 8, 'satisfied,' for 'filled.' So M. Mark ix. 34, 'debated,' for 'disputed.' So W. Mark xiv. 68, 'what thou meanest,' for 'sayest.' So W, TC, M. Mark xv. 37, 'expired,' for 'gave up the ghost.' So TC, M. Latin, '*expiravit*.'

Luke i. 1, 'compose,' for 'set forth in order'; R.V. 'draw up.' So M. Luke i. 18, 'advanced in years,' for 'well stricken in years.' So McCl, W, TC, M. Luke ii. 7, 'swathed,' for 'wrapped in swaddling clothes.' So TC. Luke iii. 14, 'pay,' for 'wages.' So McCl, W, TC, M. Luke xiv. 21, 'disabled,' for 'maimed.' So M. Luke xv. 13, 'squandered,' for 'wasted.' So McCl, TC, M. Luke xviii. 3, 'Do me justice on,' for 'Avenge me of.' So W. Luke xviii. 7,

'vindicate,' for 'avenge.' So M. Luke xxii. 82, 'returned,' for 'converted'; R.V. 'turned again.' So TC.

John i. 12, 'privilege,' for 'power'; R.V. 'right.' So W; McCl 'liberty.' John i. 16, 'even grace upon grace,' instead of 'grace for grace.' So McCl, W, M; TC 'gift after gift.' John vi. 37, 'will come,' for 'shall.' So McCl, W, TC. John vii. 17, 'be willing,' for 'will'; R.V. 'willeth.' So McCl, W. John viii. 34, 35, 'slave,' for 'servant'; R.V. 'bondservant.' So W, TC, M. John xii. 27, 'Father, save from this hour?' for 'hour' with full stop. So McCl, M. John xiv. 18, 'orphans,' for 'comfortless'; R.V. 'desolate.' So M; McCl 'fatherless'; W, TC 'bereaved.'

Acts ii. 20, 'illustrious,' for 'notable.' So W. Acts ii. 37, 'pierced to the heart,' for 'pricked.' So M. Acts ii. 40, 'perverse,' for 'untoward'; R.V. 'crooked.' So TC. Latin, '*prava*.' Acts xiii. 6, 'magician,' for 'sorcerer.' So W, M. Acts xvii. 23, 'without knowing,' for 'ignorantly'; R.V. 'in ignorance.' So W.

Rom. v. 19, 'constituted sinners,' 'constituted righteous,' for 'made.' So W, M. Rom. xiii. 1, 'supreme powers,' for 'higher.' So TC.

1 Cor. ii. 13, 'taught by human wisdom,' for 'which man's wisdom teacheth.' So TC, M. 1 Cor. iv. 4, 'not conscious to myself of anything,' for 'know nothing by myself'; R.V. 'against myself.' So ('not conscious') W, TC, M. Latin, '*mihi conscius*.' 2 Cor. ii. 17, 'adulterate,' for 'corrupt.' So M. Latin, '*adulterantes*.' 2 Cor. v. 9, 'we are ambitious,' for 'we labour'; R.V. 'make it our aim.' So W, TC, M, Way. 2 Cor. v. 17, 'there is a new creation,' for 'creature.' So M.

Gal. vi. 15, 'creation,' for 'creature.' So M.

Eph. iii. 19, 'surpasseth knowledge,' for 'passeth.' So M. Latin, '*supereminentem*.'

Col. ii. 8, 'empty,' for 'vain.' So Way. Latin, '*inanem*.'

1 Tim. i. 10, 2 Tim. iv. 8, 'wholesome,' for 'sound.' So W, Way. Latin, '*sanae doctrinae*'; '*sanam doctrinam*.' 2 Tim. ii. 4, 'enlisted,' for 'chosen'; R.V. 'enrolled.' So W, M. 2 Tim. iii. 6 (most felicitously), 'captivate,' for 'lead captive'; R.V. 'take captive.' So TC, M.

Titus i. 7, 'passionate,' for 'soon angry.' So W. Latin, '*iracundum*.'

Heb. ii. 4, 'distributions,' for 'gifts.' So M. Latin, '*distributionibus*.' Heb. viii. 12, 13, 'antiquated,' for 'made old.' So M. Latin, '*veteravit*.' Heb. xi. 21, 'bowing down on,' for 'leaning upon.' So M.

Jas. i. 11, 'beauty of its form,' for 'grace of the fashion of it.'

So M ('beauty of its appearance'). Latin, '*decor vultus ejus.*' Jas. ii. 2, 'dirty raiment,' for 'vile.' So M ('dirty dress').

1 Pet. i. 14, 'desires,' for 'lusts' (and elsewhere). So M. 1 Pet. ii. 9, 'virtues,' for 'praises'; R.V. 'excellencies.' So M. 1 Pet. iv. 12, 'burning,' for 'fiery.' So M.

1 John ii. 29, 'practiseth,' for 'doeth.' So M.

Rev. i. 8, 'near,' for 'at hand.' So M. Latin, '*prope.*' Rev. iii. 7, 'the Holy One, the true One,' for 'He that is holy, He that is true.' So M.

Here then we have upwards of seventy other instances, themselves merely a selection, of Wesley's careful emendations, in which he is followed by our best modern translators, though not by the Revised Version (excepting now and then in the margin). In about fifty of these instances Wesley's rendering is endorsed by the high scholarship of Moffatt. Thus far then it is evident—though the fact has perhaps never yet been fully recognized—that Wesley was a great pioneer in New Testament revision.

It now remains to submit for careful consideration some of his renderings which are not adopted identically—though not seldom practically—by the above-mentioned authorities. With regard to these our judgements may vary; but in any case we should weigh well any suggestion on the part of one who was recognised as a leader in Greek scholarship at Oxford, and who all his life was an indefatigable student of the Greek Testament. The same course of comparison will be followed as before.

Matt. iv. 5, 'battlement,' for 'pinnacle.' McCl, W, TC, 'parapet.' Matt. iv. 11, 'waited upon,' for 'ministered unto.' W 'attended upon.' Matt. vi. 27, 'can add to his age the smallest measure,' for 'add one cubit unto his stature.' TC 'can prolong his life a single moment'; Am. R.V. 'can add one cubit unto the measure of his life'; Segond, '*à la durée de sa vie.*' Matt. x. 10, 'maintenance,' for 'meat'; R.V. 'food.' Matt. x. 40, 41, 'entertaineth,' for 'receiveth.' Matt. xii. 25, 26, 'be established,' for 'stand.' Matt. xvii. 12, 'acknowledged,' for 'knew.' W, TC, M, 'recognized'; Segond, '*reconnu.*' Matt. xviii. 31, 'gave an exact account,' for

'told.' McCl 'unfolded'; W 'told without reserve'; TC 'laid the whole matter before'; M 'explained.' Matt. xxviii. 19, 'disciple all nations,' for 'teach'; R.V. 'make disciples of.'

Mark iii. 10, 'rushed in upon him,' for 'pressed upon.' McCl 'fell upon.' Latin, '*intruerent*.' Mark v. 13, 'stified,' for 'choked.' Mark vi. 14, 'exert themselves,' for 'do show forth themselves'; R.V. 'work.' McCl 'work'; W 'are working'; TC, M, 'are active.' Mark vi. 17, 'apprehended,' for 'laid hold upon.' McCl, W, TC, 'arrested.' Mark vii. 13, 'abrogating,' for 'making of none effect'; R.V. 'making void.' McCl 'annulling'; W, TC, 'nullifying'; M 'cancel.' Mark ix. 39, 'can readily speak evil of me,' for 'lightly'; R.V. 'quickly.' TC 'find it easy.' Mark xiv. 8, 'embalmed,' for 'anoint(ed)'. McCl, W, TC, 'perfumed.' Mark xiv. 33, 'in deep anguish,' for 'very heavy'; R.V. 'sore troubled.' Mark xv. 16, 'troop,' for 'band.' McCl, W, 'battalion'; TC 'garrison.' The lexicon gives '*maniple*.'

Luke x. 35, 'pieces of money,' for 'pence.' McCl, W, TC, M, Am. R.V., 'shillings.' Luke xii. 55, 'sultry heat,' for 'heat'; R.V. 'scorching heat.' Luke xiv. 28, 'computeth the cost,' for 'counteth.' W 'calculate.' Latin, '*computat*.' Luke xviii. 11, 'rapacious,' for 'extortioners.' Luke xxi. 34, 'overloaded,' for 'overcharged.' W 'weighed down'; M 'overpowered.'

John i. 3, 'not one single thing,' for 'not anything.' W 'nothing that exists'; M 'not one thing.' John ii. 4, 'What is it to me and thee?' for 'What have I to do with thee?' John vii. 49, 'populace,' for 'people'; R.V. 'multitude.' W 'rabble'; M 'mob.' John viii. 13-17, 'valid,' for 'true.' A perfect rendering: 'true' in a technical sense, as meaning 'admissible evidence.' John viii. 33, 'enslaved,' for 'in bondage.' John x. 18, 'commission,' for 'commandment.' Latin, '*mandatum*.'

Acts i. 16, 'apprehended,' for 'took.' W, TC, M, 'arrested.' Acts ii. 22, 'pointed out to you,' for 'approved.' Acts iv. 13, 'illiterate and uneducated,' for 'unlearned and ignorant.' Acts xvii. 11, 'ingenuous,' for 'noble.' Another happy rendering. Acts xvii. 22, 'greatly addicted to the worship of invisible powers,' for 'too'—or 'somewhat'—'superstitious.' Acts xix. 19, 'computed,' for 'counted.' Latin, '*computatis*.' Acts xix. 27, 'come into disgrace,' for 'be set at naught.' Acts xix. 38, 'the courts are held,' for 'the law is open'; R.V. 'the courts are open.' Latin, '*conventus forenses aguntur*.' Acts xxiii. 35, 'give thee a thorough hearing,' for 'hear thee'; R.V. 'hear thy cause.' Am. R.V. 'hear thee fully.' Acts xxiv. 22, 'take full cognisance of your affair,' for 'know the uttermost of'—R.V. 'determine'—'your matter.' Acts xxvii. 40,

'staysail,' for 'mainsail'; R.V. 'foresail.' Acts xxviii. 31, 'freedom of speech,' for 'confidence'; R.V. 'boldness.'

Rom. vii. 1, 'as long as it liveth,' for 'he.'

1 Cor. xi. 2, 'keep the orders,' for 'ordinances'; R.V. 'traditions.'

1 Cor. xiii. 7, 'covereth,' for 'beareth.' 1 Cor. xiii. 12, 'obscurely,' for 'darkly.' 1 Cor. xiv. 15, 'What then is my duty?' for 'What is it then?' W 'How then does the matter stand?' TC 'What then is my conclusion?' 2 Cor. iv. 6, 'to enlighten us with the knowledge,' for 'give the light.' Latin, '*illuminationem*.' 2 Cor. v. 6, 'We always behave undauntedly,' for 'are always confident'; R.V. 'we are of good courage.' Way, 'Ay, of good heart are we.' 2 Cor. x. 5, 'destroying reasonings,' for 'casting down imaginations.' M 'we throw down reasonings.'

Gal. ii. 20, 'delivered up himself for me,' for 'gave himself'; R.V. 'gave himself up.'

Eph. vi. 4, 'instruction and discipline,' for 'nurture'—R.V. 'chastening'—'and admonition.'

Phil. i. 27, 'behaviour,' for 'affairs'; R.V. 'state.'

Col. i. 27, 'this glorious mystery,' for 'glory of this mystery.'

1 Thess. ii. 8, 'loving you tenderly,' for 'affectionately desirous.'

1 Thess. v. 3, 'the whole of you, the spirit and the soul and the body,' for 'your whole'; R.V. 'be preserved entire.'

1 Tim. iii. 15, 16, 'The mystery of godliness is the pillar and ground of the truth,' following Bengel and others. 1 Tim. v. 21, 'without prejudging,' for 'partiality.' Latin, '*praejudicio*.'

Titus ii. 11, 'the saving grace of God,' for 'the grace that bringeth'—R.V. 'bringing'—'salvation.'

Heb. i. 14, 'to attend on,' for 'minister'; R.V. 'do service.'

Heb. iv. 15, 'sympathize with' for 'be touched with the feeling.' Latin, '*compati*.'

Heb. ix. 8, 'subsisting,' for 'standing.' Latin, '*habente statum*.'

Heb. ix. 16, 'by whom the covenant is confirmed,' for 'the testator'; R.V. 'him that made it.' Heb. ix. 18, 'originally transacted,' for 'dedicated.' M 'inaugurated.'

Heb. xiii. 5, 'No, I will not'—'verily, I will not,' for 'I will never'—'nor'; R.V. 'in no wise'—'neither in any wise.'

Jas. ii. 4, 'evil-reasoning judges,' for 'judges of'—R.V. 'with'—'evil thoughts.'

1 Pet. iii. 21, 'the antitype whereof,' for 'the like figure whereunto'; R.V. 'which after a true likeness.' M 'counterpart.'

2 Pet. ii. 14, 'ensnaring unstable souls,' for 'beguiling'; R.V. 'enticing.'

2 John 1, 'Kuriah,' for 'lady'; R.V. 'lady,' R.V. m. 'Cyria.'

3 John 1, 'truly love,' for 'in the truth'; R.V. 'in truth.' M 'sincerely.'

Rev. ii. 4, 'have against thee,' for 'somewhat'; R.V. 'this.' Latin, '*habeo adversus te.*' Rev. vi. 8, 'Hades followeth even with him,' for 'Hell'—R.V. 'Hades'—'followed with him.'

Our investigation is now complete enough to show that Wesley's translation deserves to be studied for its own sake, and not merely 'taken as read' by those whose concern with the 'Notes' is chiefly to fulfil—often, it is to be feared, only too perfunctorily—an ecclesiastical obligation. Far from being a mere text for comments, it was a very real Revised Version, undertaken much more than a hundred years before that which is usually so styled. It lacked, indeed, the advantage of much material for textual criticism that was used by the later Revisers; but of that which was then available Wesley made good use. When we remember, moreover, that he accomplished his work at snatches during a brief interval of the busy years, while he was supposed to be resting for the recovery of health, but was oftener than not flying hither and thither on protracted evangelistic tours, the marvel becomes the greater that he did so difficult a work, and did it so supremely well.

One characteristic of Wesley's translation should be at least noticed here, though there is not space to dwell upon it. This is the constantly recurring participial construction, in which, following the original, he avoids the too frequent iteration of 'and,' thus securing compactness and strength, which are too often sacrificed by the looser formation of the Authorised and Revised Versions.

It is to be hoped that some day we shall have a re-issue of the 'Wesley's New Testament' of 1790 (the beautiful little pocket volume, without the 'Notes'), edited in the light of recent textual criticism to such an extent as to remove acknowledged errors.

THOS. F. LOCKYER.

THE MISSIONARY VOCATION TO-DAY

AN APOLOGIA AND AN APPEAL

SOME years ago the writer, then a student, addressed a Labour Church in Bradford. After the meeting he was asked what he was going to be; and when he said 'A foreign missionary' was told 'A fool's eyes are in the ends of the earth.' With the growth of a wider social consciousness at home this comment in one way or another is being increasingly heard, so that while never before has the missionary enterprise been so widely and intelligently supported, never before has it been so intelligently criticized. For apart from those who regard missionaries as incorrigibly freakish, there is the host of those who consider that they are indifferent to the duty that lies nearest to hand and prefer to avoid reality by a will o' the wisp chase in foreign parts, and of those who regard as unjustifiable what they consider to be interference with the religion of other people.

In this paper it is my aim not to state the theological and religious grounds for foreign missions, which I believe to be implicit in the revelation by Jesus Christ of God as Father; but to concern myself with the place of Missions in Christian Internationalism, and with their relation to the call presented by our social conditions at home. For it seems to me clear that the development of affairs since the above criticism was made, has, at every stage, justified the world-view which is implied in a missionary vocation. The Labour Party probably wins as many suffrages from those who approve its idealism in foreign politics and its international outlook, as from those whose horizon is bounded by the hope of a new social order at home; while those who do so bound their outlook, whether they are members of

the Labour Party or not, are doomed to disappointment if they neglect world issues.

1. The average man's views on Foreign Missions are influenced far more by general political opinions than he is aware; and the present time, more than any during the last century, is a good time to attempt their true orientation in popular thought. Let us look back. Parallel with some main tendencies of political thought, during the last century, undercurrents of popular religious opinions have run, which have directly affected the general attitude to missions. In particular, we may take the Manchester School on one hand and Rudyard Kipling Imperialism on the other, and consider those undercurrents of popular religious opinion to which they gave rise, and their effect on the general attitude to missions.

The tendency of the Manchester School was towards non-interference in foreign affairs. Its aim was to allow each nation to develop on its own lines and produce for world consumption whatever goods, ideas, and religion it was climatically and historically best fitted for. It emphasized the differences between nations and the desirability of such differences. It was not inevitable to argue that we should not attempt the enterprise of missions. It might have been said, 'Take your religious goods and trade if you can find a market.' But the Christian missionary did not yet propose to trade. His claim to have possession of the Truth which was to supplant native religions cut across this line of thought and increased the natural man's dislike of thrusting his own opinions, especially on religion, down other people's throats. What was said, therefore, was 'Leave them alone. They have got along very well so far without Christianity and have the religion that suits them. Keep to your job at home.'

Kipling's idealization of the White Man's burden, interpreted, however, more in terms of Africa and the lower races than of India, gave a fillip to missionary thought. For

though in Kipling the burden is one of government, more even than of civilization, and has nothing to do with religion, yet there was associated with it, and with the type of man who bore it, a strain of idealism to which many responded. There is little doubt that many a man, moved primarily by religious motives, found in the missionary vocation a means of responding to the Kipling ideal of the white man, silent and unassuming, who carried alone the responsibilities of government over large native areas, blamed if things went wrong and earning scant praise if he succeeded. Nor was the Church uninfluenced by its sense of the responsibility of the white nations to the rest of the world.

There was a mixture of heroism and arrogance in this outlook; and to-day it is perhaps rather the arrogance that nauseates than the heroism that inspires us. The early theological outlook of the missionary societies had thought of results as the plucking of a few brands from the burning, and scarcely hoped for a Christianization of the world; and as this gave place to a more comprehensive hope, there still remained a white race attitude of superiority and a tendency to deify Western civilization.

Foreign Missions still have difficulty in abandoning that attitude. But missionaries know that the European war has made it finally untenable. Nothing is more certain than that the races of the world have 'seen through' the pretension of Western civilization to be Christian, and of Western methods of government and diplomacy to be perfect. Black, yellow, brown races have all, doubtless with much injustice, reduced our 'superiority' to terms of guns and battleships. The rest at least is, to their minds, all questionable.

The war, in fact, has shattered at once the opinions founded on the Manchester School and those more allied to the Imperialistic. It was the apotheosis of nationalism; it was also its end. For though nationalism, buttressed by the principle of self-determination, survives into the

peace, it is discredited in idea, and cannot, having lost its root in the human mind, long survive. President Wilson balanced his emphasis on self-determination by that advocacy of the League of Nations, which put him, for the time, outside American politics. The acceptance of a principle of self-determination alone is a peril; it must be embraced by the League. It is not national barriers, but something that will absorb them in a higher unity—as families in a nation—that is required.

It is here that Christian Missions come in. They supply the spiritual motive and common experience which can unite all types in one great fellowship of nations.

Isolation has ceased to be a possible policy for any nation in the world. There remain only two alternatives—economic rivalry interspersed with world wars, or a growing fellowship of nations. The attempt to carry out this second policy means that the international situation is constantly reflected in every state, that the whole and the parts are directly interdependent, and that no part can stand aside with impunity. Take two illustrations. First, in any attempt to set up an ideal, e.g. Socialist, state it is essential to take into account (1) sources of supply, which for Britain already, and increasingly for all nations, are and must be world-wide; (2) the spiritual links with a common humanity. Ideas are dynamics and no Socialist state could be secure that did not take account of foreign intercourse, welcome contributions to the common stock of knowledge and to the spiritual understanding of the world, and at the same time recognize the perils that spring from the unregenerate millions at the door. For a second illustration, take the problem of Disarmament. Except from the radical standpoint of those who abjure all force and refuse to pay taxes for the upkeep of the forces, it is futile to talk about Disarmament without facing, not only the problem of European inter-relationship or of that between America and Europe, but also the inter-racial problems raised by the 300 millions

of India, the 400 millions of China, and the masses of the black race.

To-day there is only one force touching all these factors, making for a common spiritual viewpoint, such as would allow the peaceable development of the socialistic state, and such a world organization of nations as might lead to practical Disarmament. But there is one; that of Christian Missions. It is touching the peoples at the spring and fountain of life. It is affecting the whole thought-world of peoples alien to each other. It sets in motion vast economic forces. It emancipates the mind of the peoples by giving spiritual freedom and by education. It is making a new world.

Thus this force is behind the whole international movement, and it directly reacts upon and vitally affects every national and even party interest.

How does it work? What are its aims? Not by denunciation or scorn of other revelations or systems; not with the weapons either of force or fear, but by careful and cordial examination of every system of belief and every type of experience, in the conviction (continually reviewed) of the supreme revelation in Jesus Christ, and the simple faith in a one All-Father who, after many days, is uniting His scattered children into one great family in the Kingdom of His love.

Thus, to hark back to our historical examples, modern missions may be regarded, not as a dumping of our own possibly inferior goods, but as a real commerce in things spiritual; not as the domination of one race or civilization over others, but as recognizing the mutual inter-dependence of the race in spiritual things; and, finally, as the true basis of that international brotherhood, without attainment of which the future offers us nothing but the downfall of civilization and the return to chaos.

2. To many, however, such confidence, not in Christianity, but in our propagation of it, seems misplaced, and the whole

conception to savour of a mixture of hypocrisy and megalomania. For they are conscious, as any man of insight must be, of the failure of Christian countries, and have a bitter sense of our unworthiness to venture to preach to anyone. 'Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.' What right have we to go as messengers of a gospel of regeneration, whose homeland presents such serious social problems and who have not yet found out how to live the Christ life?

Missionaries cannot but have every sympathy with this feeling. Without some such radical sense of shame, recognition of personal and national inadequacy, and a complete repentance, the missionary enterprise is a mere hypocrisy.

There are, however, these two facts to take into consideration.

1. We never can be worthy of the enterprise till it is accomplished.

Home problems cannot be dealt with only at home. They are, as I have tried to suggest, world-wide. The whole question is another phase of the Christian principle that we save our life by losing it. The Church cannot first concentrate on the home need, and only then extend her borders, any more than the Socialist state can be set up in isolation. The Kingdom of God is inclusive, and only by seeking it in its furthest extent can it come adequately anywhere. This seems to me true even if we understand the Kingdom, with Mr. Clutton-Brock, as an intuition of reality. For the discovery which we make by that intuition, if it is similar to that of Jesus, is a social one. It is a Kingdom; a social concern worked out through human relationships which do not stop short of the whole race. This is involved in the conception of God as One.

2. Further, our home perplexities, though they may make our enterprise feebler, do, at any rate, make us humbler; and the way of Missions is the way to discovery, and so to

the infusion of new life and power into our dealing with home problems. We rediscover the faith in its propagation. We see it at work on raw material. We see it bringing simplification of all things to the tortuous mind of the animist; we see it dissipating his terrors; we see it releasing his energies of mind and spirit and making new men. We see it in conjunction with the older faiths,—lighting up the truth of Buddhism, fulfilling its weakness; bringing to the Taoist the secret of that Everlasting Life which he seeks; bringing to Confucianism the dynamic of that lofty morality it has evolved, speaking to him of a Redeemer and of a child-like heart; resolving for Mohammedanism the bare idea of the Absolute into the Fellowship of the Trinity, and bringing the God of the desert places into the life of common men. And, through all, the Faith is relit for ourselves. The great truths of monotheism, of creation and of redemption, of the moral struggle, of the incarnation and the atonement, of the spiritual virtues (as humility, simplicity, love, joy, peace), of faith and its response in revelation, all these glow again with new meaning. Moreover, wherein we have failed to receive the revelation we are humbled; we question ourselves, we seek light, and in our search we are joined by new minds, assisted by a new point of view, and receptive of a new revelation.

The Mission Field is at once the clinic and the laboratory of religion.

3. There remains, however, another aspect of this question. Granted that there is a place for the Foreign Mission enterprise, granted even that it has the key place in the international movement here claimed for it, what is the duty of a man or woman who might offer for foreign service? In the minds of many there is a feeling that, while in earlier days to become a foreign missionary had something of the heroic about it, in the present day to do so is to shirk the more arduous and less readily recognized work at home. So say some critics of missions: so feel some who might

become missionaries. To reassure the latter is the best answer to the former.

One cannot but respect this concern and difficulty in the choice of a vocation. There is no doubt that many home charges are more difficult than many missionary appointments. In particular, lonely as a great number of missionaries are, I am inclined to think that many home ministers, though in a different way, are as lonely, and attention is less readily directed to them. Again, the home problems, whether the strictly religious one of preaching and persuading and building up Christian lives, or the social and not less religious one of applying Christian ideals to economics and politics, are so serious that they cannot be over emphasized. A friend, temporarily retired from the Mission Field, writes me from a home charge that, apart from the one serious difficulty of family separations and the arrangements consequent on them, he proved, what he long believed to be the case, that a home minister's work is more difficult (because of apathy in congregational life and lack of encouragement) than that of a missionary.

Far be it, then, for any missionary to draw men from their true vocation and from the obvious need at their doors. If interest in missions is at the expense of more immediate duty, or is a sedative of conscience in face of evils that would affect us more nearly if we let them, we can be assured it is not of the Lord. I offer, however, these considerations in favour of the very careful examination of the claims of foreign service :

1. The number of those who are available for foreign work is always severely limited by the conditions of service. Home ties, personal health, health of wife and children, tell against many who otherwise would hear a call to foreign service. Others have manifestly special aptitude for home service or have not felt the compulsion of the foreign. And when the winnowing process is complete, those left free and willing for foreign work are lamentably few.

2. The present home situation is a strenuous call to a more economic and effective use of man-power at home. Many tendencies have converged to emphasize the need for re-union in recent years. To a returned missionary the matter is one of practical urgency; the waste of man-power in face of the tremendous calls of the modern world. If one may speak as understanding the difficulties of his fellows at home, and deeply sympathizing with them, and at the same time with frankness as to the impression borne in upon him, one would say: Up and down the country are men of the finest quality, filled with the experiential knowledge of the gospel, burning with zeal to preach it, appalled at the unchristian state of society, but eating out their hearts in small charges because they are working within a denominational barrier. A very large part of the whole difficulty, rooted though it is in history, is artificial amid the conditions of life at home to-day. What the situation cries out for is a co-ordination of the Christian forces in every town and parish in such a way as to eliminate duplication of effort, use the material of men and means to the best advantage, and so do more effective work in the home country, and set free men and women for the foreign work. And, in the meantime, in making choice between home and foreign service, that fact of the adequate but ill-distributed supply of men at home may be allowed its full weight in the minds of those who otherwise are free to hear a call to go abroad. For the need of the non-Christian world is clamant; the young churches of every land are in urgent need of brotherly counsel and assistance; and the importance of securing a common spiritual outlook as a basis for international fellowship grows every day, as the peoples are drawn together, and as, amid conflicting ideals, they look for the unfailing Leader of the nations whom they will find in Jesus Christ, and for that one sure rule of life they will find in His teaching.

T. W. DOUGLAS JAMES.

CHRIST'S WORKS OF HEALING

CHRIST'S ministry, 'in the days of His flesh,' included numerous instances of the cure of sickness and disease. These cures He effected by a method so unusual that from His day until our own men have regarded them as miracles. It was, however, easier in other days than ours to give credence to miracles. To-day the wide prevalence of the naturalistic outlook, which causes a mist to go up between the human mind and its spiritual sky, renders the general public sceptical concerning the possibility of miracles ever happening. And the Christian public is disturbed by misgivings and doubts about their occurrence. Scholars write, and students read, books and essays of apologetics in which the miraculous elements in the gospel are examined and their credibility is defended, but it is very doubtful whether Christian preachers often preach on Christ's miracles, and whether Christian believers derive from them truth, consolation, encouragement, hope. 'Get rid of your miracles,' Rousseau exhorted the Church, 'and the world will fall at the feet of your Jesus.' Well, there never was a time, perhaps, when the churches said so little about His miracles, or sought so little to base upon them His claims upon the trust and allegiance of men, and yet they do not 'fall at His feet.' Moreover to 'get rid of His miracles,' and leave Him standing on His feet, at which men might fall, recent critical study of the Gospels shows to be impossible. Christ's miracles are bound up in vital, organic connexion with His personality, His trustworthiness as a Teacher, and His work as the Saviour of the world.

This is true of His miracles of healing. The gospel records are but fragments, but even so the number of cures they contain is remarkable. Twenty-one individual cases are described, at greater or lesser length. In three instances

two persons at once are healed. At another time ten men are cured of leprosy. A fact that often escapes notice is that on seven different occasions He effected cures on groups of invalids. 'All they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them and healed them.'

Jesus was confronted by sickness and disease as men are to-day. He stood facing both the evils that men do and the evils they suffer. His attitude towards, and His treatment of, them both, show that He regarded sin and suffering alike as having no place in the normal order of nature and human life. His judgement was that humanity should not be held in painful bondage by infirmity and deformity of body. All diseases are abnormalities disturbing the normal, good, and right movement of the divine order of things. They have no place or use in God's primary intention for man; they will no longer exist when His purpose shall have reached its consummation. The body is that element in man's nature by the functions of which he is integrated with the material order and the universe of nature. This natural universe is disturbed and degraded by evils which are plainly akin to physical disease in man. Rust in wheat and foot-and-mouth disease in cattle are instances of such evils. St. Paul thought and taught that these evils are a cancer of corruption to which the creation is in bondage, and which is the immediate cause of the 'vanity,' the futility, frustration, to which the creation has been subjected by God. We may, then, infer that the diseases which attack men are also part of the same bondage of corruption. The bright and breathing universe in which men live, and the men that live within it, have alike been subjected to corruption and frustrated effort by God, yet not willingly, but with reluctance on His part, and grief, for the situation was such that He could do no other. He sent His Son, Jesus Christ, to readjust the situation for Him, so that He may be enabled to stop doing a work that He dislikes to do.

Christ's works of healing are intimations that He has authority, a commission from God, to effect this readjustment of the whole situation in which God and men are found. This work of readjustment, as we shall see, includes also the universe, which is the moving environment by means of which God holds men in relations with Himself, and communicates with them. This commission is too great to be promulgated to men all at once. They could not give it their credence. It would have overwhelmed their capacity for belief. Christ's works of healing are hints of His supremacy over the natural and material order, and over the evils that are operative within it. They show that He had command over every disease that was brought under His notice. These are so various in kind as to be worth noting; bleeding sores were stanchd, a withered limb was made sound, contracted muscles were released, and made strong, a cripple of thirty-eight years' standing was set straight; leprosy, fever, paralysis, dropsy were cured; the blind were given sight, the deaf hearing, and the dumb the sweet gift of speech. In addition, mental cases were healed—epilepsy and lunacy. All these varieties of physical and mental disease He met with calm, unperturbed mastery. He never hesitated or faltered. He did not once fail. Sometimes the process of healing was gradual, oftener it was instantaneous, always it was successful.

These considerations show that Christ's works of healing are miracles, not only of power, but also of knowledge. He did not use the medical knowledge and appliances of His generation, nor was He endowed with a knowledge of disease and the curative art in advance of His contemporaries. In the proximate causes of disease, which medical science investigates, He showed small interest. Diseased tissues and organs, disorders functional or organic, He passed by. The ultimate causes of disease, He knew, lie in the soul, in the spiritual element of man's nature. Man is 'a unit of graded elements,' so that if one element suffer all the elements

suffer with it. A toothache hinders the devoutest saint's prayers in their order, fervour, and earnestness. The real causes of disease lie in the spiritual sphere. With these, which are ontological, Jesus was concerned, and upon these He operated. He healed the body through the mind, going inward to the patient's spirit, and acting on the real man, the living person. In one case at least, we know that He forgave the sins of the paralytic before He healed his palsy. His was 'A sin of flesh avenged in kind.' On the other hand He asserted that a certain man was born blind, neither on account of his own sin nor the sins of his parents, but that the works of God should be made manifest in him. In certain individuals disease is a penalty upon their wrongdoing; in others it is a ministry of pain they are called upon to discharge. Between these lie many degrees of discipline and test. Our point at the moment is that Jesus had knowledge of these real, spiritual, ultimate springs of disease. Our growing knowledge of the mutual interpenetration and interaction of body and spirit helps us to give credence to Jesus' having the knowledge He is reported to have manifested.

His works of healing were motivated by sympathy. He was no vulgar sensation-monger doing wonders for the sake of their appeal to the people's love for the marvellous. 'Being moved with compassion,' He healed the sick. This strong and intimate sympathy with the sufferers was a fruit of His faith—faith alike in God and man. The power over diseases and the knowledge of their causes, which He surely possessed, He obtained by faith. Their real seat and unfailing spring was not in Himself, but in God His Father. 'The Son can do nothing of Himself, but what He seeth the Father doing.' 'I can of Myself do nothing; as I hear, I judge.' He exercised a mighty faith in God. He knew His dependence; He trusted, prayed to, and obeyed God. On the other side of His personal relations He trusted men. And from His patients whom He would heal He required trust. Their responsive trust and obedience to His trust and sympathy

He did all He could to elicit, strengthen, and maintain. For so the circuit was complete, and the current of divine healing power could run, and from its original source in the Holy Father, through the sympathy and faith of His incarnate Son, it could, and did, purify the sufferer's spirit and heal his body, and bring him back to God. Being Himself without sin, there was nothing in the spiritual nature of Christ's humanity, and nothing of unfaith or unprayerfulness in Him that could act as a barrier to obstruct the action of God's power. His faith in God and His sympathy with men were such that He bore our sicknesses and carried our sorrows.

The figure of circuits and currents must not obscure from us the fact that Christ's miracles of healing were wrought by the putting forth of the powers of His will. There was, of course, no muscular effort, but there was personal strain. Sometimes His touch was the sacramental symbol that called forth the patient's trust and conveyed His curative energy; sometimes it was His word; occasionally He caused His power to take effect at a distance. Telepathy may help us to believe that He did so, but it tells us nothing about the power He employed. However that may be, His healing works were effected by the assertion of His will. Hence His weariness. The healing of disease He felt as a labour and a labour by which He was worn out. 'He knew that virtue had gone out of Him.' Because of His personal fatigue, because His body, mind, and spirit were weary, He had perforce to have recourse to retirement, solitude, and prayer. These considerations make it clear that Christ's miracles were properly miracles, and not monstrosities. Men have never been able to account for them by any knowledge or power that as yet they have been able to discover, possess themselves of, and use. But these cures were not effected without knowledge and power. The evidence shows that Jesus had adequate knowledge and power to do them. Our intuition that any event requires a sufficient cause to account for its occurrence is not offended.

These cures were not uncaused; their efficient cause lies beyond the limits of man's experience of the natural order. Christ effected these cures in the natural order by knowledge and power that He derived from the supernatural order. The activity of His sympathy, faith, and will in working these cures should remove any prejudice that our minds may entertain against the existence of a supernatural order, and should assist us to understand something of the relations that subsist between the two orders of being. There is no antagonism between the two, neither is there any barrier between them. They are delimited as shore and ocean are delimited, yet the ocean may at times pass the limit, and overflow the shore. The same personal Spirit, the same God, whose method of working upholds and carries on the natural order, has another mode of operating in the supernatural. And at times, on given conditions—such as, e.g., the faith of Christ and the faith of these sufferers whose diseases He cured—God is able, if He so pleases, to exert His power in such a way as to manifest its effects in the natural world.

Yet, 'in the days of His flesh,' Christ's healing of diseases was restricted. Though He healed scores of persons, hundreds of sufferers in Palestine remained unhealed. This restriction shows the reality of the Incarnation, of His humanity. It was due to His self-limitation. To become man He limited Himself, was content not to know and not to possess power, and to depend for any knowledge and power that He needed on the mind and will of His Father.

Thus was He circumstanced 'in the days of His flesh.' But how now? Christ is now the Lord, the Spirit. He is no more required by the Father, with His own ready consent, to self-limit Himself. Through death, resurrection, and ascension His divine-human Person, no longer subjected to 'the kenosis,' is perfected in 'the plerosis.' All power hath been given to Him in heaven and on earth. Not in creaturely dependence on the Father, but in essential union with Him, He sustains and moves both the natural and

supernatural orders. There is nothing in the nature of these two orders of being, nothing in the exalted Christ's relations to them, to prevent His effecting now the cure of diseases by the same method that He employed 'in the days of His flesh.' Why, then, does He not use this method?

This brings us face to face with Mr. J. M. Hickson and the cures of disease which he has wrought, as reported in the Press, at Bradford (Yorkshire), Paddington, and elsewhere. The bishops concerned have co-operated with Mr. Hickson and verified the cases under consideration. Eliminating doubtful cases and cases of but very partial relief, one is obliged to acknowledge that Mr. Hickson is gifted with a certain power of spiritual healing. The conditions that he observes are the same that Christ observed: consecration to the Father, faith, prayer, obedience; sympathy with the sufferers, and the demand for faith on their part. Nothing here is incredible. Each case must be judged in the light of its own evidences. In one diocesan conference certain clergymen pointed out that the work of spiritual healing is attended by dangers, and needs to be very carefully guarded. We quite agree. But that affords no reason whatever for looking askance at the work, and treating it with a generous supply of cold water. It may be that Mr. J. M. Hickson has been granted a peculiar gift in this direction, as Sir W. Barker to set bones, and M. Coué to control the mind. If to this natural gift the exalted Healer adds, as He pleases, the charisma of spiritual healing, the reported cures cannot be deemed a thing incredible. But may we expect the charisma to become general in the Church?

We can educe certain considerations that may lead the thought of the Church toward an answer. Christ has control of our diseases, knowledge of their causes, and power for their cure. He is carrying out to completion the Father's redemptive purposes. Our diseases are a part of His equipment, implements that He uses for punishing our guilt, chastising our wrong-doing, and testing our faith. They

are part of His apparatus for educating the medical profession, training our nurses, and developing the sympathy of mankind. That we cannot at present dispense with the use of these altogether is too evident to need argument. That He may be pleased to remove a disease in an individual case has been, we think, shown in this article. But in general, now, as 'in the days of His flesh,' He respects the limits of the natural order, within which diseases have their place and use. This need not, of course, hinder any person gifted with the charisma of healing from using his gift, nor discourage any sufferer from going to him for relief.

Christ's works of healing are pledges that 'when that which is perfect is come,' diseases shall have been destroyed, and sickness done away. St. Paul in Rom. viii. 18-23, 1 Cor. xv. 35-49, and Phil. iii. 20-21, carries out the implications of Christ's miraculous cures, and supplies, or at least, suggests, the apostolic interpretation of them. They are hints of Christ's commission to redeem our conscience from guilt, our body from disease, our spirit from death, and our universe from its enslavement to corruption. When these blessings shall have been attained for our race, the diseases that He is now using, having become useless, shall be destroyed. Meanwhile the cure of diseases, whether by medical skill or spiritual healing, is a part of the gracious work to which, by the use of disease, He calls competent men and women. On the evidence presented we cannot 'get rid' of Christ's miracles of healing. We need not shun them through prejudice, nor approach them with misgiving. Only integrate them with the Christian view of God and the world, and they shine as flashes of the supernal light, revealing portions of eternal truth, for the sustenance of the Christian hope. How else than by His supernatural healing Jesus Christ could have shown us, without overwhelming our faculty of faith, His Lordship over, and control of our diseases, the inquirer finds it very difficult to discover.

J. GRANGE RADFORD.

KNIGHTS AND LAWYERS IN THE TEMPLE

The History of the Temple, London, from the Institution of the Order of the Knights of the Temple to the Close of the Stuart Period. By J. BRUCE WILLIAMSON, of the Middle Temple. 21s. (John Murray. 1924.)

The Story of our Inns of Court. 10s. 6d. (G. T. Foulis & Co.)

A REALLY reliable history of the Temple has been greatly needed, and it is remarkable that we should have had to wait so long for it. Mr. Bruce Williamson has now, however, given us a volume compiled from the original records of both Societies, and lighted up by much information as to their celebrated members. The history closes with the Stuart period, as the records of neither Society have been published beyond that time. We hope that Mr. Williamson may be able, in a subsequent edition or in another volume, to give some account of the present administration of the Temple and of its history during the last two centuries. That is no doubt of less importance, on account of the waning of collegiate life in the Temple of the eighteenth century, but it would make the story more complete to have some reference to Goldsmith's death in Brick Court. Blackstone had the rooms below, and complained of the noise made by his 'revelling neighbour.' Thackeray and Praed also had rooms here. Charles Lamb was born in Crown Office Row, spent his first seven years there and afterwards lived with his sister in the Temple from 1801 to 1817 (*Blue Guide to London*). Dr. Johnson's residence at No. 1 Inner Temple Lane was the subject of a pleasant article in the *Cornhill Magazine* for October last.

Lawyers have been settled in the Temple for more than five centuries, but they were not its first inhabitants. The story begins with the Crusades. The early Moslem

rulers of Palestine did not altogether exclude Christians from the Holy City. 'Crowds of pilgrims, equipped with little more than the staff, the wallet, and the scallop shell, continued to find their way to Jerusalem, and were treated, on the whole, with a tolerant indulgence by its Mohammedan overlords.' In the eleventh century the Seljuk Turks were fanatical and cruel, and the pilgrims became the helpless victims of violence and extortion of every kind. In 1095 Pope Urban II appealed to all the faithful to rescue the Holy Places from the defiling hands of the unbelievers, and the response was tremendous. William of Malmesbury tells us : 'Fields were deserted by their cultivators, houses by their inhabitants ; whole cities migrated ; family affection counted for nothing ; love of country seemed a paltry thing ; God only was before their eyes. . . . You would smile to see the whole household loaded on wagons to take the road.' This mob, which poured across Europe, met with appalling disasters, but the military leaders of the more disciplined forces restored the fortunes of the cause, and in 1118 the famous Brotherhood of Soldier Monks, the Knights of the Temple, was founded. Its progress was slow. At the end of nine years they had only obtained nine recruits. Then Bernard of Clairvaux drew up rules for their guidance, Pope Honorius II assigned them a white mantle as a symbol of purity and innocence, and Eugenius III added the Red Cross, the badge of martyrdom, which pledged them to devote their lives to the defence of pilgrims and of the Holy Land. Under such auspices their numbers advanced by leaps and bounds, and with the Companion Order of the Hospitallers, which followed their example and adopted a military régime, they became the standing Army of the Cross and the bulwark in the East of the Catholic Faith. The Papal Bull of 1162 made them immune from all jurisdiction save that of the Holy See. The Templars showed rare courage and devotion. Few of them died a natural

death, yet 'fresh recruits were never long wanting to supply the vacant places in their decimated ranks.' Their first house in London was at the north end of what is now Chancery Lane, where they had a round stone church like that of the Holy Sepulchre at Jerusalem. When this Old Temple became too small they moved down to the banks of the Thames, where, in 1185, they had completed another round church for their New Temple. It was consecrated by the Patriarch of Jerusalem, who had come with the banner of the Holy Cross and the keys of the Church of the Holy Sepulchre and of the Tower of David as his credentials, to offer Henry II the crown of Jerusalem if he would undertake in person to deliver the guardians of the Faith from the arms of Saladin. The original inscription has perished, but a copy of it above the west doorway has been rendered by a former Master of the Temple: 'On the 10th of February, in the year from the Incarnation of our Lord 1185, this church was consecrated in honour of the Blessed Mary by the Lord Heraclius, by the Grace of God Patriarch of the Church of the Holy Resurrection, who, to those yearly visiting it, granted an Indulgence of 60 days off the penance enjoined upon them.'

At first the Order consisted entirely of Knights of noble birth; then serving brothers were enlisted, who had to be free born. Priests were added in 1162, who had no voice in the government of the Order. All the members took a vow of implicit obedience to the Grand Master. He and the preceptors, who met in secret council, were afterwards charged with presuming, though laymen, to pronounce absolution on an offending brother after he had done penance. Every member was strictly enjoined to attend Matins, 'that none might halt in the fight, but each be ever prepared for the Crown.' When travelling abroad, they were required to say thirteen Paternosters for Matins, seven for each hour, and nine for Vespers.

Matthew Paris describes a striking scene enacted in the

Round Church during the reign of Henry III. William Marshall, as Earl of Pembroke, had great possessions in Ireland, and was excommunicated by the Bishop of Ferns, who claimed two manors of which the Earl had taken possession. The Earl treated the sentence with contempt, but after his death in 1219 the bishop came to London and appealed to the young King. Henry was horrified to think that his old friend and preceptor was detained in purgatory, and promised to see justice done to the bishop after he had absolved the deceased. He was taken to the Round Church, where, in the King's presence, he stood before the Earl's tomb and addressed him thus: 'O William, who are here entombed bound by the bonds of excommunication, if those possessions of which you have wrongfully despoiled my Church are restored with adequate compensation by the King or by your heir or by any of your family, then I absolve you. But if not, I confirm the sentence that, entangled in your sins, you may remain in hell for ever.' The King was indignant at this repetition of the anathema, and reproached the prelate with his immoderate severity; but he was obdurate, and the company dispersed, leaving the old Earl in purgatory. The sons refused to restore the lands, which they held to have been justly acquired, and the angry prelate predicted that the Earl's name would be blotted out in a single generation. 'All the five sons of the great Earl, each successively in possession of his honours, died childless and in the prime of life,' and it was regarded as another proof of the power of the Church that the Earl's body, which had been sewn in a bull's hide, to preserve it from corruption, was found with its covering intact, but itself '*putridum et prout videri potuit detestabile.*' It is right to add that the Earl died universally lamented, 'guardian of the kingdom and protector of the throne.'

The New Temple was the depository of jewels and large sums of money from royal and papal taxes. The Knights were entrusted with money for foreign creditors, and Stow

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says the Temple was 'often made a storehouse of men's treasure, I meane by such as feared the spoile thereof in other places.' He adds: 'In this their house those Templars lived, and continued in great honour and opulency for the space of one hundred years. For they had many fair Lordships and castles and goodly lands and seignories belonging unto them and their Order in many parts of England, and the Master of this Order was a Baron of the Kingdom.'

When the Holy Land was lost beyond recovery the Templars' mission was over. Their wealth was their undoing, and under torture confessions were extorted from some members which gave a semblance of justice to the despoiling of the Knights. Fuller describes the villainies imputed to the Order as 'out of the road of human corruption, and as far from man's nature as God's law,' but adds, 'the mischief was that Philip IV of France, their merciless enemy, could not get the honey unless he burned the bees.' Sir Walter Scott's picture of Bois-Guilbert in *Ivanhoe* depicts the Templar as 'stained with their usual vices, pride, arrogance, cruelty, and voluptuousness; a hard-hearted man, who knows neither fear of earth nor awe of heaven.' But the monstrous charges laid against them at the time of their suppression were unproved, though confession was extorted from some of the Knights under torture and imprisonment. Mr. Williamson says: 'Having regard to the great wealth of the Order, it would not have been surprising if the Templars had lapsed from the strictness of their original rule and succumbed to soft living and the vices which too often accompany it. But of that the evidence obtained in England affords no indication. On the contrary, the rule to the last appears as a hard rule, and one the observance of which was rigorously enforced.'

At the time when the Order was suppressed the Church was surrounded by a graveyard, where benefactors and brethren were buried. Thirteen houses next Fleet

Street brought in an income for the lights and ornaments of the Church. A hall on the south side of the cemetery was connected with the church by cloisters. The modern hall of the Inner Temple Society, erected in 1868-70, is believed to stand on its site. Adjoining it was a chapel dedicated to Thomas Becket, the patron saint of the English Crusaders. To the west of this chapel another hall stood on ground now covered partly by Pump and Elm Courts. This was 'after the form of the Round Walk in the Temple Church.' The Round Walk is the name given to the Round Church. This Round Hall had foundations of exceptional strength, and was probably that of the Military Knights, whilst the other hall, on consecrated ground, was the refectory of the priests of the Order.

After the abolition of the Order there was a general scramble to take possession of its lands. The King treated the New Temple as if it had reverted to the Crown. He granted it to the Earl of Pembroke in 1312, but the Earl of Lancaster claimed it as Lord Superior in right of his earldom, and at the King's request it was surrendered to him in October, 1314. Ten years later he was beheaded, and the King granted it again to the Earl of Pembroke. In 1324 Parliament decided that the property should belong to the Knights of the Hospital of St. John of Jerusalem, but it was not till some years later that the King admitted their claim to the ownership.

Seventy years after the suppression of the Templars we find Apprentices of the Law settled in the New Temple. When or how they came there no one knows. Sir John Fortescue, in *De Laudibus Legum Angliae*, published about 1468, describes the Inns of Court, where the laws are 'read and taught, as it were in common scholes. This place of studie is set betweene the place of the said Courtes and the Citie of London, which of all things necessarie is the plenti-fullest of all the Cities and townes of the Realme. So that the said place of studie is not situate within the Cittie

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where the confluence of people might disturb the quietness of the studentes, but somewhat severall in the suburbes of the same cittie and nigher to the said Courts that the studentes maye dayelye at their pleasure have accesse and recourse thither without wearinesse.' This exactly describes the situation of the Temple Societies between the City and the Courts at Westminster.

Legal education was in the hands of the Reader, whose office was one of great dignity. He had to read some Act or Statute in the Hall before all the company, and show how it met certain inconveniences and mischiefs before unprovided for, and then criticize its working. That led to various arguments, in which the company joined, and was continued daily for three weeks and three days during the Lent Vacation. There was also a Summer Vacation beginning on August 1, with its own Reader. These were the greatest conferences and exercises of study during the year.

In the reign of Elizabeth four cupboardmen, senior barristers who had not served as readers, were stationed at the cupboard or square table in front of the benchers' table, ready to argue points of law which arose. Mr. Benham, in his account of *The Two Temples*, says that in 1733 Gray's Inn and the Inner Temple, between which there had always existed a strong connexion, exchanged their qualifications for calls to the Bar. In 1860 an improved and enlarged system of legal education was agreed upon. Modernized in some details, that system continues to-day.

The Reader was treated with much ceremony during his period of office. In 1596 the Judges directed that he should have no more than eight serving-men to wait upon him. He took precedence of all save the Treasurer, and when he retired some members of the Court had to escort him some distance on his homeward journey. He kept a special table in the Hall, and from time to time supplemented the

fare at the other tables by sending extra dishes or 'exceedings' to the other tables. Sir James Whitelocke, who filled the office in 1619, tells how his friends sent him eighty-three bucks, besides 'one stag and a side,' which he valued at £41 15s. Other gifts brought the total to £130 3s. towards an outlay of £370 14s. 9d. He was Steward of the Westminster Abbey Estates, and got the Dean (Dr. Townson) to preach at the Temple Church, and to join with him 'and sum of the ancients' in a game of bowls at Tuttle (Tothill Fields). The burden of the office led some barristers to decline it, and they were fined for refusing it.

We have fuller light on the New Temple during the Tudor period. Elizabeth is believed to have been a frequent visitor at the Inns of Court, from which she drew her most trusted statesmen and courtiers and her most daring navigators and adventurers. The Temple records reflect the movement and expansion of the times; members greatly increase, and much building goes on in the Inns. Hooker was for six years Master of the Temple before he withdrew to a country living in 1591. 'I am weary,' he wrote to Archbishop Whitgift, 'of the noise and oppositions of this place; and, indeed, God and Nature did not intend me for contentions, but for study and quietness.' The church had been crowded with judges and eminent counsel eager to hear the controversy which Travers, the Reader, carried on with the Master. 'The forenoon sermon spake Canterbury; and the afternoon Geneva.' Hooker's *Ecclesiastical Polity* was finished after he left London, but it grew out of his controversy with Travers, and his bust stands in the choir at Temple Church on a bracket modelled to represent its two volumes. The church was used in Elizabeth's reign for Committees of the House of Commons. These probably met in the choir, for the round part of the church was a place of public resort like the nave of St. Paul's.

An anonymous writer says: 'They have no place to

walk in, and talk and confer their learnings, but in the church; which place all the terme times hath in it no more quietnesse than the peryse of Pawles, by occasion of the confluence and concourse of such as are suters in the law.'

There is no mention at this time of gowns and caps, 'but every (one) may go as him listeth, so that his apparell pretend no lightness or wantonnesse in the wearer: for even as his apparell doth shew him to be, even so shall he be esteemed among them.' The Middle Temple in the first year of Elizabeth's reign decided that in future none of the Society should keep a hawk in the Inn, and in 1564 it ordered 'Shuteres with gunnes within this house to forfyte videlicet for every shotte the Master xxs., the man xs.' They also decided: 'No fellowe of this House shall come into the Hall with anye weapons except his dagger and his knife uppon payne of forfeitinge £5.' Master George Hunter was put out of Commons 'for the excessive long haire which he woare on his heade.' He was readmitted on payment of a fine of 40s. Plays or interludes were acted at the festivities by members of the House. The *Tragedie of Gorboduc* on Twelfth Night in 1561 won the praise of Sir Philip Sidney: 'Gorboduc is full of stately speeches and well-sounding phrases, climbing to the height of Seneca his style and as full of notable morality; which it doth delightfully teach and thereby obtain the very end of poetry.' One event stands out in the history of the Inn. Sir Francis Drake came into the Middle Temple Hall on August 4, 1586, at dinner-time, and acknowledged his old friendship with the Society of which he was a member, 'those present congratulating him on his happy return with great joy.'

Christmas was a festival which all were expected to honour. Its observance seems to have lasted from St. Thomas's Day, December 21, till Saturday after the Epiphany. In 1638 there was serious disorder through base and unworthy persons being admitted into the Hall

and other places under pretence of gaming. The festivities continued with play and excess of diet for almost a fortnight beyond the usual time. In 1681 £80 was spent on dice, nearly £250 on wine, and £52 on music, not including trumpets and drums. Two years later all Christmas festivities were stopped, because, as the benchers said, 'the liberty formerly granted to the gentlemen of this Society in the time of Christmas intended only for a civil and moderate recreation hath for many years past degenerated into licentiousness and disorder, to the great offence of Almighty God and the scandall and dishonour of this Society.'

Under James I the two Societies secured permanent possession of the Temple, and gave the King a stately cup of pure gold weighing over 200½ ounces, and with a cover adorned in the upper part with a pyramid bearing the statue of a military person leaning with his left hand on a Roman shield or target. This cup the King 'esteemed for one of his royalest and most richest jewells.'

Mr. Williamson gives many picturesque details of life in the New Temple during the reigns of James I and Charles I. In the Civil War 'the Treasurers of the Temple were desired to lend upon the publique faith the basons and candlesticks of late yeares made to be used upon the altar and are required that the rayles about the table and the crosses about the church be pulled down and the table removed from standing altarwise and the ground levelled.' Eighty-seven ounces 15 dwt. of silver plate were given up, valued at £24 2s. 7d. That was 5s. 4d. per oz.; with 2d. in the ounce allowed for gilt. Despite the 'publique faith,' neither silver nor money ever reached the Temple Church. In 1658 wages were raised, and the chief butler received £20 a year, the chief cook £13 6s., the porter £15 10s., the chief washpot £7, the under washpot £3, the scullion or dishwasher £3.

John Selden was the glory of the Inner Temple. He was admitted as a member in 1604, and six years later

began his career as an author. In the Westminster Assembly he much embarrassed the clergymen with whom he disputed by his citations of the original Greek and Hebrew texts. 'Sometimes when they had cited a text of Scripture to prove their assertion, he would tell them "Perhaps in your little Pocket Bibles with gilt leaves (which they would often pull out and read) the translation may be thus, but in the Greek or Hebrew it signifies thus and thus," and so would totally silence them.' His chamber was where No. 1 Paper Buildings now stands. It looked on the garden, and 'he had a little gallery,' Aubrey tells us, 'to walk in.' On December 14, 1654, he was 'magnificently buyred in the Temple Church,'—'Without prayer, song, or ceremony.' Fuller says, 'His learning did not live in a lane, but traced all the latitudes of arts and languages.'

The Inner Temple suffered severely in the Great Fire of 1666, which was only finally arrested in the heart of the Temple. Part of the Round Church was injured, and the Duke of York remained all night fighting the flames. The Middle Temple Chambers, now covered by Lamb Buildings, were entirely destroyed. But business went on as usual whilst the rebuilding was carried out. In January, 1678, a destructive fire destroyed five Courts of the Inner Temple and reduced most of their chambers to ashes. It was attributed to the carelessness of a link-boy. All the antiquities bequeathed to Elias Ashmole by John Tradescant, with his printed books, coins, medals, and impressions of ancient seals, were consumed. The treasures represented more than thirty years of laborious collecting.

Wren carried out extensive repairs and alterations of the Temple Church in 1682-3, but 'the changes he introduced were so flagrantly at variance with the spirit of that traditional Norman and Early English architecture of which the ancient Church of the Knights is so fine an example that the result must have been a mongrel monstrosity, which only the obsessions of the age could ever have tolerated.

Fortunately, the whole of Wren's work on the interior of the building has been swept away.' The story of the organ is unique. Bernard Smith, who had built an organ for Westminster Abbey, was consulted, but before any binding arrangement had been made the claims of Renatus Harris were brought forward. Each of them was allowed to put up an organ in the church, where Blow and Purcell showed off the powers of Smith's organ, and Draghi, Queen Catherine's organist, presided at Harris's instrument. The whole musical world followed the long-drawn-out battle, and the competing organs had to be watched day and night to protect them from injury by rival partisans. Lord Chancellor Jeffreys had to pronounce the final decision, and gave it in favour of Smith, who asked £1,300 for his instrument, but had to be content with £1,000. At the Lord Chancellor's recommendation the Inner and Middle Temple each gave Harris £100. He disposed of his organ, and reaped a substantial reward from orders which flowed in upon him. In 1688 Mr. Francis Pigott was chosen as the first organist at a salary of £50, 'Mr. Pigott finding and paying an able and sufficient blower.' Father Smith's organ, added to and improved, is still in possession.

Of the ten Lord Keepers or Lord Chancellors after the Restoration, all save Lord Shaftesbury received their legal education in the Temple. Of them many interesting details are given. Lord Jeffreys, it is said, if by 'nature cruel and a slave of the Court,' as Evelyn puts it, 'nevertheless no longer in justice can be denied a place upon the roll of the great names of English law.' That does not set aside the fact that during the two years when he was Chief Justice he 'acquired a reputation the most unenviable which has ever attached to an English Judge.' Chapters on 'Neighbouring Taverns and Whitefriars' and 'The Great Seal after the Revolution,' will be read with keen appreciation of the legend on the ancient sundial of the Temple, 'Shadows we are, and like shadows depart !'

92 KNIGHTS AND LAWYERS IN THE TEMPLE

The Story of our Inns of Court gives a wider view of the legal world. It includes not only the Inner and Middle Temple, but Gray's Inn and Lincoln's Inn. It is the work of three barristers. Mr. Benham tells the story of 'The Two Temples,' which sprang from a common stock and are equal in authority and antiquity. Sir D. Plunket Barton writes on Gray's Inn; Mr. Watt on Lincoln's Inn. The book has sixteen full-page illustrations, and Herbert Railton's Temple Church as frontispiece. The four Inns are described as four colleges of a legal university, which were under clerical control in the twelfth and thirteenth centuries. Their history is traced under successive reigns, and many details are given as to memorable events and outstanding members. One happy feature of the work is the walk about the Inns and their precincts under skilled guidance. Shakespeare tells us how the Wars of the Roses took their name from the red and white roses plucked in the Temple Gardens. Some of the Judges owed their promotion to services rendered in this Civil War, but the violent changes of the time interfered very little with the regular administration of the law. The Judges wisely kept aloof from political movements.

Gray's Inn touched the highest point of its renown and prosperity in the days of Sir Francis Bacon, whose statue occupies a prominent place in the South Square. He laid out and planted its gardens, and took a lively part in its dramatic entertainments. For the greater part of his life the Inn was his home, and his leisure was largely devoted to its service. Gray's Inn was loyal to him in his days of disgrace. He made his home there, and wrote there some of his philosophical works. Sir Plunket Barton says, 'His effigy personifies the *genius loci*. His memory spurs the members of the Society to the pursuit of learning, of fame, and of usefulness, and makes them ambitious of reviving the splendour of its golden age.'

The records, or Black Books, of Lincoln's Inn go back to

1422, when the Society was in active being. Its chapel has a long roll of famous preachers, including Donne, who left to become Dean of St. Paul's; Archbishops Usher, Herring, Tillotson, Bishops Warburton and Hurd, and Reginald Heber. The Inn has had its full share of eminent lawyers, and, as the Chancery Inn, has had more money to be earned and more difficult problems to be solved than any other branch of the profession. Ten of Queen Victoria's fourteen Lord Chancellors came from this House. Sir Thomas More is one of the great names in its past history, and there is no worthier name in its annals than that of Sir Matthew Hale, Chief Justice of the King's Bench. William Prynne, who fulminated against Cavalier love-locks, and bitterly attacked plays and players, was expelled from his beloved Inn, and twice had his ears cropped in the pillory. The sentences against him were annulled in the Long Parliament, and he was made Keeper of the Records, with a salary of £500 a year. He is described as 'one of the greatest paper-worms that ever crept about a library.' Aubrey says, 'About every three hours his man used to bring him a roll and a pot of ale to refocillate his wasted spirits.' He kept on his incessant scrutiny till he finished up the day with supper in the Hall. He was buried under one of the flat stones in the crypt under the chapel.

JOHN TELFORD.

Notes and Discussions

F. H. BRADLEY AND HIS WORK

It was not with surprise that we read in *The Times* of September 20 of the death of Mr. F. H. Bradley, the greatest philosopher of modern times. His health for some time past has been very uncertain, and his life was spent in the quietness of Merton College. Bosanquet died about two years ago, and the passing of these two giants of Absolute Idealism leaves an intellectual gap hard to fill. The writings of Bradley really gave a new impulse and direction to the idealistic movement of the nineteenth century. His works have given rise to much controversy. Sometimes they have been regarded as the finest exposition and defence of Idealism; at other times as marking its disintegration.

Bradley's first philosophical work, *Ethical Studies*, came out about the same time as the first books of T. H. Green and J. Caird. The style of *Ethical Studies* is fresher altogether than that of his philosophical contemporaries. Their work was chiefly exposition and criticism of Hegel and Kant and the English empiricists. Bradley, although acknowledging his debt to Hegel, does not follow him as nearly as the other contemporary British philosophers. *Ethical Studies* is brilliant and novel. In it Bradley criticizes freely and pungently the conventional notions of ethics. He analysed the substance of morality, its varying grades, and insisted on an important contrast between the special moral attitude at its best and religion in the richest sense of the word. The earlier part of this work inflicted fatal blows upon Hedonism. Bradley never claims finality, but there is a dreadful directness as every argument is brought to its close. Arguments are pursued to the bitter end as problem after problem is thoroughly dealt with. He was German in his thoroughness.

His second work, *Principles of Logic*, of which there is now, we are thankful to say, a new edition, shows how thoroughly a student of logic and psychology Bradley proved himself to be. The defects of empiricism have never been so ruthlessly exposed as in this volume. Ruthless criticism, subtlety of reasoning, and depth of insight, appear on every page. He exposes the inadequacy of the 'particular' and defends the implication of the 'universal' in all knowledge. He overthrew the traditional syllogism, and expounded a 'theory of inference' which was really new and outside the syllogistic principle. This work is certainly a defence of idealism as a system of knowledge.

His next and greatest work was *Appearance and Reality*, which has deservedly passed through six editions. I shall never forget the impression it left on my mind the first time I read it. As I noted things, primary and secondary qualities, relations, the self, &c., conducted into the outer darkness of appearance, and all because they were infested with contradiction, I found myself saying, What else has to go? This remarkable work has had a wider influence upon metaphysical thinking than any volume for the past fifty years. It is a difficult book to summarize. Popular and generally accepted philosophical distinctions are submitted to a thorough and searching criticism, and if the general basis of Bradley's logic is accepted, the criticism would be unanswerable. The distinction in the volume between 'appearance' and 'reality' seems quite artificial, for everything on Bradley's own confession is infested with contradiction. Because thought is of necessity relational, contradictions are unavoidable. 'For thought, what is not relative is nothing.' It must be remembered that Bradley's assertions about the *Absolute* are open to the same charge of contradiction that he has brought against the self, for the *Absolute* is relational. The doctrine of 'degrees of reality' is Spinozian. *Appearance and Reality*, although a highly abstract piece of reasoning, is a fine and original achievement, and its consistency is remarkable. Every argument depends upon the doctrine that 'relations involve contradictions.' His last work, *Truth and Reality*, is a more positive volume dealing with problems of contemporary philosophy.

In any summary of the two essential points of Bradley's system, problems arise by the dozen in one's mind, and really justice cannot be done without a lengthy exposition and criticism. There are, however, two fundamental points in his system:

i. Bradley lays great emphasis on *Experience*. This concept supplies him with the starting-point and the goal of his quest. He does not give prominence to this conception until the end of the section on 'Reality' and not until he has 'proved' all else to be appearance. Nothing can withstand the onslaught of Bradley's logic. His chief arguments to prove all things except the *Absolute* to be appearance are (1) Incompleteness; (2) Relativity; (3) The discrepancy of identity and diversity, of the One and the many, which is manifested in them all (appearances). 'Ultimate reality is such that it does not contradict itself; here is an absolute criterion' (*Appearance and Reality*, p. 136). Reality, then, for Bradley is *Absolute Experience*. 'The *Absolute* must be sentience.' There is no reality that is not felt or experienced. The *Absolute* is more than thought or volition or personality. It is supra-personal, and possesses this direct quality of feeling. Here is, indeed, a mysticism and a sort of pantheism hard to harmonize with the Theistic view of the universe. But criticism must be left over.

ii. Bradley's treatment of the self is negative. Most glaring inconsistencies invade the self. In the two chapters 'The Meanings' and 'The Reality of the Self' these are exposed. If men had

accepted 'the dry light' of logic they would never have believed in the reality of the self. Moreover, psychology adds to the logical difficulties. Bradley points out that, seeing there are seven different psychological accounts of the self (see *Appearance and Reality*), this list of diverse views is sufficient to condemn the notion for metaphysics. The self is appearance, because it has branded upon it the stigma of unintelligibility, because it carries the burden of external relations, and because it does not harmonize the problem of diversity and unity. Although in an odd place he says 'that one's own self must in some sense be an indubitable fact,' he never points out in what sense, and consigns it to appearance. 'When not hiding itself in obscurity,' the self 'seems a bundle of discrepancies.' The problem Bradley did not solve was, How can an Absolute Experience be possible without an Absolute SELF? Schiller pointedly asks, every time experience is discussed, either finite or Absolute experience, Whose experience is it?

The arguments of this greatest English philosopher since Hume were not intended to flatter the vanity of the vulgar, but to stimulate inquiry in the fields of logic, psychology, and metaphysics. Bradley was not an enthusiast in any school of morals, although his doctrine of self-realization is a most inspiring conception as he works it out; but he was born with a mind that by its curiosity inevitably traversed new ground, and ploughed up the older inadequate views, especially of Mill and Bain, on the psychological and ethical side. Psychological atomism and ethical Hedonism had their death-blow from Bradley. He revived philosophical inquiry. *Mind*, the philosophical quarterly, has received much stimulus from his pen, and it is due to Bradley's pungent criticisms that the pragmatists and humanists are so active in defending themselves to-day in philosophical writings. The two chief problems he tried to face and solve were experience and the self, and these two questions are the burning issues of psychology to-day, whether we accept the 'hard ego' or the 'mental complex' theory. This champion of idealism and absolutism received only about twelve months ago the Order of Merit. It is a pity he has not lived longer to enjoy his great distinction. Philosophers the world over feel they have lost a guiding star. A quotation from *The Times* will close what here has been so inadequately expressed. 'Bradley was tall, and of fine bearing, notwithstanding constitutional ill-health. He had a statuesque head, with features singularly beautiful and well chiselled; the slight austerity was relieved by his fine eyes and keen yet pensive and manly expression . . . and befitting equally an intense thinker and a very real man.' He was of unimpeachable character, and loved by all who knew that beneath his humour there was the profound mystic. I have seen him twice, and this description of his appearance is a reality.

ERNEST G. BRAHAM.

THE OLD CATHOLICS AND CHURCH REUNION

At the preliminary meeting of the 'World Conference on Faith and Order,' held at Geneva in August, 1920, a prominent figure was the Right Reverend Dr. Herzog, the Old Catholic Bishop of Switzerland, then in his eightieth year. At the opening session he bade the delegates welcome in simple, gracious words, and offered prayer in German, concluding with the Lord's Prayer, in which all joined, each in his own language—an impressive outward sign of inward spiritual unity. In his address to the Conference, Bishop Herzog said: 'The origin of the Old Catholic Church was due to circumstances rather than to original intention; it was forced by the demands of the Vatican. The idea of Church union has always been favoured by the Old Catholics. . . . Their central position in Europe enables them to render good service in the cause of union. . . . I think, with St. Paul, that the right of one Church to excommunicate another ought to be very limited. Whoever has a loving faith in the Saviour and the love of God which no power can take away, he is my brother; he belongs to the Church of Jesus Christ.'

Dr. Herzog died on March 26, 1924. The memorial notices dwell on the fact that in his own person and work the history of the first half-century of Old Catholicism is reflected. The dogma of papal infallibility was decreed by the Vatican Council on July 18, 1870. At that time Herzog, in his thirtieth year, was Professor of Theology (Old Testament and New Testament) in Lucerne, having studied in Tübingen, Freiburg, and Bonn under the most distinguished Roman Catholic theologians of the time—Hefele, Langen, Reusch, and others. The thesis which gained for him the Licentiate diploma at the University of Bonn was on *The Time of the Composition of the Pastoral Epistles*, and his dissertation on *The Imprisonment of St. Paul* received, as lately as 1905, high praise from Harnack, who described it as 'amongst the best essays on St. Paul that have appeared in recent years.' In 1872 a touching letter to Bishop Lachat announced Herzog's inability to accept the 'Infallibility' pronouncement; and this statement was speedily followed by his excommunication. Of the immediate consequences of this action, taken at the dictates of conscience, he says: 'I literally lost everything that I held dear—home, kindred, friends, and much-loved work. With tears in my eyes I said farewell to Lucerne.'

In Switzerland, where, with the exception of Germany, the Old Catholic movement was most widely influential, it was decided to form a Catholic Church 'free from Rome,' the name *Christ-katholische Kirche* being chosen rather than *altkatholisch* or *liberal-katholisch*. Sanction was given to this decision by the establishment of a theological faculty in the University of Berne. In 1874 Herzog was appointed to the chair of Biblical Exegesis, and two years later he was elected Bishop, and ordained by Bishop Reinkens, of the Old Catholic Church in Germany, who had himself been ordained by the Bishops of the Old Roman Catholic Church in

Holland, which dated from the beginning of the eighteenth century, and had preserved the *successio apostolica*. Officially the Dutch clergy are styled 'old episcopal' (*altbischöfliche Klerisei*). By the canon law of the Romish Church Old Catholic Bishops have the same status and authority as the Bishops of the Eastern Church. Nevertheless, Pope Pius IX denounced Herzog as a 'Pseudo-Bishop,' and the Old Catholics as 'New Heretics' (*Letter to the Swiss Bishops*, December 6, 1876, *Act. Sed. Ap.* IX., 598 ff.).

To *Die Christliche Welt* (August 21 and September 4, 1924) Dr. Friedrich Heiler, of Marburg University, contributed two lengthy appreciations of Bishop Herzog's life and work, entitled *Fifty Years of Old Catholicism*. In two well-informed and comprehensive sections, entitled respectively 'Bishop Herzog's Evangelical Christianity' and 'Bishop Herzog's Catholic Church-Ideal,' Heiler shows that when Catholicity is understood, not in the one-sided and narrow sense of the Romish hierarchy, but in its original meaning of universality, it may be confidently asserted that Herzog 'throughout his long life contended no less powerfully for the Catholicity of his Church than for its evangelical purity and holiness.' On the subject of 'Evangelical Catholicism' Heiler has written much; he looks forward with an optimism hardly justified by the Vatican's treatment of the Old Catholics to the transforming of the Catholic ideal by the evangelical spirit. He has, however, ample warrant for describing Herzog as an example of 'the harmonious blending in one personality of Evangelical freedom and truth with Catholic strength and beauty.' Though compelled to be in conflict with Rome, he was not by nature a controversialist, or even a dialectician, but 'a man of compromise, of conciliation, and of synthesis.'

As the motto for his episcopal seal Bishop Herzog chose the words, 'Where the Spirit of the Lord is, there is liberty,' and evangelical freedom was often the dominant note in his pastoral epistles. Though himself a conservative theologian, he detested every kind of ecclesiastical coercion; some of the clergy in his diocese were advanced liberals, but they were at all times treated with kindly consideration. Luther and Wesley would have agreed with his definition of saving faith as being 'no mere acceptance of articles of belief, but a heartfelt and living trust in Christ.' In a detailed comparison of Herzog's ecclesiastical views with Luther's, Heiler finds a great similarity in their criticisms of mediaeval Catholicism; both test and interpret tradition in an evangelical spirit, but in Herzog's writings there is no trace of Luther's polemical harshness (*Schroffheit*). Quotations from the Bishop's pastorals are given, in which emphasis is laid on the universal priesthood of believers, whilst a priest, in the narrower meaning of the word, is said to be 'not a judge who, in God's name, forgives sins, but the representative of the company of believers who, in its name, makes intercession with God on behalf of sinners, and himself needs their prayers, as is evident from the priestly "I confess" (*confiteor*) in the ritual of the Roman Mass.' Herzog's patristic studies convinced him that, in the first millennium of the Church's

history, obligatory auricular confession to a priest, and the exclusive use of the indicative formula of priestly absolution (*ego absolvo te*), were unknown. Thoroughly evangelical is his teaching in regard to the Lord's Supper: 'The Mass is not a repetition of the sacrifice of Christ on the cross. . . . In the celebration of the Mass we put our entire trust in Christ, and in His offering made once for all.' For these and for other reasons it is justly claimed that the Church of which Herzog was one of the founders is based on evangelical principles; indeed, Beyschlag, a distinguished Protestant theologian, did not exaggerate when he described the Old Catholic Church as 'flesh of our flesh and bone of our bone.'

Notwithstanding all that has been said, Herzog maintained that he had always been a Catholic. 'There is no religious truth, proclaimed by Christ and taught by the Catholic Church from the beginning, which we have lost and have ceased to confess.' All that we have rejected is 'Ultramontanism, which has been invested with dogmatic authority by the Vatican council.' Heiler traces the influence of Augustine in Herzog's doctrine of the Church. In his view, the Catholic—that is to say, the Universal—Church is the totality of Christian Churches, and it is 'the visible representative of the invisible Christ, the mouthpiece (*Sprachrohr*) and the living interpreter of His gospel.' With the Romish conception of authority he was, therefore, in irreconcilable opposition, maintaining that it identified one section of the Church with the Church universal, and ascribed to the head of this section the *plenitudo potestatis*, regarding him as the Vicar of Christ. The Old Catholics hold that the decrees of the Oecumenical Councils and not of the Pope are obligatory in the Church, and that inasmuch as in the second millennium of the Church's history there has been no Universal Church—the Eastern Church being separated from the Western, and the Western being divided into Romish and Evangelical sections—only the decisions of the first seven Oecumenical Councils are binding within the Church.

In his earnest endeavours to promote the reunion of the Churches, Herzog attached special importance to the preservation by each Church, for the general good, of all the spiritual gifts with which they have severally been entrusted. He believed that in the faith and order of the undivided Church of the first millennium, including the historic episcopate and the two Sacraments, a basis of union might be discovered which would bring together the various sections of Catholicism and the manifold divisions of Protestantism. It may well be that 'The Church of To-morrow' will not, in outward form, be a realization of this optimistic ideal, but if the Church is to serve the future as well as the present age, it must embody in its words and works the spirit which inspires the hope of a unity which shall be visible to all men.

Roman Catholic journals of the Ultramontane type speak of Herzog as 'never having been at heart a true Catholic,' and Cardinal Faulhaber, Archbishop of Munich, has declared that Old Catholicism

is dead—'a branch that is withered because it is severed from the living tree.' It is true that many causes have combined to check the growth of the Old Catholic Church, but its influence cannot be measured by statistics. 'Neither the number of its adherents, nor its wealth, nor its political influence, can transform an ecclesiastical society into a truly Christian Church, but the Holy Spirit alone, who bears witness to Christ. Our Church is large enough and rich enough and powerful enough to be an instrument of the Holy Spirit.' To this spiritual ideal Bishop Herzog was ever faithful, hence his memory is honoured in an evangelical journal. In the words of Heiler, 'He was a Catholic Bishop because he had an oecumenical mind; he was a loving shepherd and pastor, a theologian "by God's grace," whose influence extended far beyond his native land and the Old Catholic Churches; well does he deserve a place of honour by the side of the great Old Catholic, Reformed Catholic, and Modernist theologians—Döllinger, Schell, and Tyrrell.'

J. G. TASKER.

SIN AND THE MIND OF TO-DAY

A COMPARISON OF ROMANS VII. WITH SOME OF THE FINDINGS OF THE NEW PSYCHOLOGY

It is now sixteen years since Sir Oliver Lodge startled the religious world by the assertion: 'As a matter of fact, the higher man of to-day is not worrying about his sins at all, still less about their punishment. His mission, if he is good for anything, is to be up and doing.' Whatever might be thought of that opinion, it could not be denied that it represented the actual facts of the time. The sense of sin was, and is still, fainter than it was in the days of our fathers. There were many reasons for this. The industrial and social development of the nineteenth century led men to look around rather than within. Other factors were the first effects of disbelief in a literal Fall and of the acceptance of the scientific doctrine of Evolution. Man was working out his brute ancestry; he was to be sympathized with rather than blamed!

Unless I am very much mistaken, we appear to be on the eve of a still later stage. Once again men are beginning to look within, and they are troubled at what they find. The reasons are various. We are finding that industrial and social development is not everything. Again, the war opened our eyes to things in human nature which we had hesitated to believe. The growth of the New Psychology may be described as both a cause and an effect of this latest phase. Books, magazines, and articles stream from the printing-presses, and prove how interested man is in the facts of his inner life. The situation has its perils, but it is impossible not to feel hopeful about it. For it is always a hopeful feature when men begin to look within and are concerned at what they find. The negro of whom Mr. T. H. Darlow tells us was something of a philosopher when he said: 'I know I am a man, because I feel that I am a sinner.'

The so-called 'New Psychology' is very different from the older Psychology. The latter dealt with the conscious mind and its processes; the New Psychology deals with the unconscious, with instinct, emotion, behaviour, and with the abnormal. The New Psychologists are far from thinking alike; in fact, they are divided into very different schools. Thus there is the Behaviourist School of America and the Gestalt School of Germany; there are the Psychoanalysts of Vienna, the Auto-suggestionists of France, and the Instinct-psychologists of England and America. Clearly theology is not the only science which has its schools, and we must not be too severe on Christianity because it has its sects. A marked feature of the new science is its strange vocabulary. One soon finds that a technical dictionary is necessary to explain such terms as 'complex,' 'libido,' 'neurosis,' 'sublimation,' 'defence-reactions,' 'projections,' 'repression.' No exception can, of course, be taken to this, since every science requires a terminology of its own if it is to be exact in its statements. At the same time the New Psychologists take themselves very seriously, and sometimes the ordinary reader can scarce forbear a smile. An amusing example is furnished by Mr. F. J. Rae in the *Expository Times* for July, 1923: 'According to Swisher, Paul was a neurotic suffering from a violently repressed love-life. His trouble was the Oedipus complex. This was his thorn in the flesh. Job also suffered from a heavy neurosis, though happily in his case he was psycho-analysed and got relief. It was otherwise with "Ecclesiastes." He, unhappily, was an unharmonized neurotic suffering from a violent repression; in short, from the Oedipus complex again. Modesty forbids me explaining what an Oedipus complex is, but it seems to have been very catching among biblical writers.'

One of the questions which men are asking to-day is how far the New Psychology can throw light upon the problems of religion. Mr. E. R. Micklem published a very valuable book in 1922 on *Miracles and the New Psychology*; there was a striking article in the July issue of the *Expositor* by Mr. G. J. R. Macaulay on 'The New Psychology and the Christian Doctrine of Sin'; and an important book, *The Inner Discipline*, has just been written by M. C. Baudouin and M. A. Lestchinsky.

It goes without saying that we must not expect too much from the New Psychology in relation to the problem of sin, for it is not the province of Psychology to discuss human experience on its Godward side; and it is only in its relation to God that sin is sin. Again, strictly speaking, Psychology can neither affirm nor deny human freedom; it goes beyond its province if it does either; and only in so far as man is free is he blameworthy. Hence, Psychology cannot fully describe sin, nor can it give any complete account of deliverance from sin. On the other hand, Psychology is able to describe what religion calls 'sin' from its own point of view; it can bear witness to its reality; and it can point out some of the ways by which it can be dealt with. It will be of interest to compare

the seventh chapter of Romans with some of the teaching which goes under the name of the New Psychology, and for this purpose the best method of procedure will be to give some account of what the New Psychology has to say about 'complexes' and 'conflict.'

According to the Instinct-psychology School, the instincts which man shares with the animals are the fundamental basis of human experience. The self-instinct, the sex-instinct, the herd-instinct—these are the roots from which the tree of life grows. Instincts are described as inborn, active tendencies, common to the members of a species. They are accompanied by a distinct feeling-tone, and each has its own driving power, leading us to be interested in certain objects and situations. These instincts and emotions, however, do not operate singly so much as in groups, and such a group is a 'complex.' The instinct is the individual soldier; the complex is the regiment. These complexes, it is said, are very often far from being at peace with one another. They pull us in different directions, and are the source of our inner distress. In other words, instead of being a well-disciplined army, they live in a state of civil war. It is for this condition of things that the New Psychology uses the term 'conflict.' 'Mental conflict is the struggle between two complexes whose conations would lead to incompatible actions' (*Tansley*). Psychologists spare no words or imagery to picture this experience of conflict. You look upon the human heart as some of them describe it, and you shrink back with horror from the vision of its slime. Until one of the contending complexes gains the victory, the mind experiences pain and distress; the reason being found in man's overmastering desire for 'unification' or harmony. One thinks of the Psalmist's prayer, 'Unite my heart to fear Thy name.' Such, in outline, is the account given by the psychologist of what he finds in the heart of man, and it is most instructive to compare his account with that classical delineation of human experience which we find in the latter part of Rom. vii.

In Rom. vii. St. Paul speaks of the good which he would, and the evil which he would not. It is obvious that he is describing two complexes. That which he calls 'the good which I would' has a distinct emotional tone about it. 'I delight in the law of God after the inward man.' And it tends to express itself in action: 'To will is present with me.' In the same way, that which he calls 'the evil which I would not' tends to express itself in action; indeed, it succeeds: 'That I practise.' Further, it is clear that St. Paul describes these two complexes in a state of 'conflict': 'I find then the law, that, to me who would do good, evil is present.' 'For I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin.' All this leads to acute pain and distress. 'I am carnal,' cries the apostle, 'sold under sin.' 'O wretched man that I am! who shall deliver me out of the body of this death?'

The parallelism is, as it seems to me, striking. May we not thank

God that we live in a day when, however incompletely, men are bringing their science to bear on the heart of man, and are finding what, in essence, is what St. Paul found long ago—an inner conflict, a civil war, a state of disharmony which cries out for unification—in Methodist phraseology, a soul that needs to be saved? We must continue to study rocks and stars, physical and mechanical processes; but there is more hope for the world when men combine with this the study of the soul, and are not daunted by its struggles, its abnormalities, its beastliness. It is when we see ourselves that we cry out for God, the living God.

Equally interesting is the comparison between Rom. vii. and what the New Psychology has to say about the resolution of 'conflict.' It is significant that St. Paul nowhere advocates or suggests the method of '*repression*.' In the language of Psychology, '*repression*' takes place when one complex drives another beneath the level of consciousness. Fear, for example, may be trampled down by a sense of duty. The New Psychology is telling us how dangerous a method this may be. Victory is secured, but at terrible cost. For the repressed complex is very much alive; it saps and countermines in the darkness. You have not got rid of it because you have thrust it down into the cellar and bolted the door. It is claimed that many cases of dementia, nightmare, obsessions, apparent paralysis, and even dual personality are due to repressed complexes. Nowhere does St. Paul counsel us to conquer sinful craving by holding it down and sitting on the lid. There are those who attempt this, and even think they have succeeded. But have they? Where apparently successful, '*repression*' consumes energy and yields a distorted personality. Often it claims a frightful toll. One thinks of Christ's words about the unclean spirit who goes out and seeks rest in waterless places, only to return and find the house swept and garnished. 'Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there; and the last state of that man becometh worse than the first.'

Another method of resolving 'conflict' is '*segregation*.' Its description supplies the reason why we find no parallel to it in the teaching of St. Paul. '*Segregation*' takes place when two opposing complexes are separated; when they are placed, as it were, in watertight compartments. The best example is the case of the man who has one code of morality for his business and another for his home or church.

It is somewhat surprising that in Rom. vii. St. Paul has no reference to a method which the New Psychology calls '*sublimation*,' for there are certainly parallels to it in St. Paul's practice, as described elsewhere in the New Testament. The reason can only be that he is absorbed by a method which is the best of all. '*Sublimation*' is described by Tansley as 'the utilization for other than its biological ends of the energy of an instinct.' The best illustration is perhaps found in the impulse which leads to marriage. By reason of choice, lack of opportunity, and in some cases personal sacrifice, this impulse

cannot always be fulfilled. The result is a thwarted impulse, and often an experience of 'conflict.' But, happily, the impulse may find expression in other ends—in art, science, social and religious work. It is then said to be 'sublimated.' We may have the same result in the case of the 'ego-instinct' and in the 'instinct of combat.' One recalls the fine phrase of William James, 'A moral equivalent for war.' Although St. Paul does not happen to speak of 'sublimation' in Rom. vii., his whole life is an illustration. Thus in Gal. i. 23 we read that those who heard of his work said: 'He that once persecuted us now preacheth the faith of which he once made havock.' The qualities which once had made St. Paul a bitter persecutor were now harnessed to the preaching of the gospel.

St. Paul's solution in Rom. vii. is, as every one knows, *self-committal to a Person*. 'Who shall deliver me . . . ? I thank God through Jesus our Lord.' We do not expect the New Psychology to tell us of such a method, for it is one which transcends its necessarily limited province. But, as Mr. G. J. R. Macaulay reminds us, there is certainly a partial parallel in what some psychologists describe as 'self-committal to an ideal.' Such an act alters the balance of the inner life; a new centre is established, around which our instincts and emotions begin to group themselves afresh. Is it not obvious how easily all this can be transferred to our account of what follows from living faith in Christ? Self-committal to Him means a moral revolution, followed by the setting up of a new government. And this is just what St. Paul means when he says, 'If any man is in Christ, there is a new creation; old things are passed away; behold, they are become new.'

The New Psychology is not without its perils; it will have its part to play in the doubts of the present generation as well as in the growth of faith. There are new fears as well as new hopes, and the best way of overcoming the fears is to bear steadily in mind its limitations. Psychology can tell us much about the mystery of the heart, but it cannot solve that mystery. It can point ways of deliverance, but not all the way. When all is said, the last remedy of sin is the outstretched arm of God. It is said that in old age the sceptic Heine visited the Louvre to see the Venus of Milo. He tells us that as he gazed at the armless goddess he wept bitter tears. 'I wept so passionately that a stone must have had compassion on me.' But, alas! the goddess could give no help. 'See you not,' she seemed to say, 'that I have no arms, and that therefore I can give no help?'

Father, Thine everlasting grace
Our scanty thought surpasses far,
Thy heart still melts with tenderness,
Thy arms of love still open are,
Returning sinners to receive,
That mercy they may taste, and live.

VINCENT TAYLOR.

THE CHURCH OF ENGLAND

THE Bishop of Gloucester took occasion of his Primary Visitation to deliver charges to the Cathedral Church and to the clergy and churchwardens of the diocese which investigated and defined the position of the Church of England, and gave directions and advice on questions of doctrine, worship, and policy which are being largely discussed at the present time. Dr. Headlam was only able to deliver the first two sections of the charge and the last two addresses to the members of the Cathedral Church, but he has published his whole survey in a volume entitled *The Church of England* (John Murray, 12s. net). A study of the passages referring to the Church in St. Matthew leads to the conclusion that our Lord's purpose was to build up an *ecclesia*, and that 'He had selected St. Peter as one of enthusiasm, loyalty, and spiritual power to be the man through whose power of initiative He would begin this work; that whatever forces of evil might arise in the world and attack it, they would never prevail against it; and that Peter and the disciples generally, who for the time are the representatives of the new community, are to have powers of legislation and discipline in this community.' That account, Dr. Headlam thinks, harmonizes with the words and actions of Jesus, and corresponds exactly with the recorded course of events.

He is 'quite willing to call the Bishops the Successors of the Apostles, and to look upon Episcopacy as a wholesome representation for us of the polity of the Apostolic age; but we have no Apostolic command giving any authority to Episcopacy as we know it. The history of the Church has been, and should be, a free development of the principles that Jesus gave it.' The bishop finds no principle on which Wesleyans, Lutherans, Calvinists, or Roman Catholics can be ruled 'outside the Church, even if we find in them serious imperfections. All the different branches represent more or less imperfectly the ideal of a true Church, and it is the bounden duty of every Christian to make his Church as far as possible a perfect Church, especially in its exposition of Christian faith and charity, and to do all that he can to break down the barriers which separate Church and Church, and thus promote Christian unity.'

It took England a long time to repudiate the authority of the Papacy, but the resentment against the exercise of its power had been exhibited by the Church as well as the Kings; it had found expression in popular movements like Lollardy, whilst Churchmen resented interference with their patronage, the enormous exactions of Papal lawyers, and the payment of annates. 'The influence of the Crown did not give the Church of England its present form; if anything it checked its natural development. The lines the English Reformation took were the result of forces and tendencies which had been present from the earliest days of the English Church, guided and controlled by the influence of sound learning.'

As to doctrinal teaching, the Creeds are accepted on the authority of the Church, but are subordinated to the Scriptures, apart from

which they have no authority. The Athanasian Creed is of great value as an historical document, 'as an infallible statement it is condemned; and that is why, however useful to a theologian, and, if rightly interpreted, to the Church, its use in the public services is of doubtful value.' The Sacraments are performed by the Church acting through bishop or priest. 'The Minister of the Sacrament is Christ.' The last century has 'restored much that is true and vital to our teaching, but it has also tended to a great deal of rather imperfect theology—of a kind which does not commend itself to thoughtful people.'

Dr. Headlam agrees with those who think the people are not ready for a choral celebration at the ordinary Sunday morning service. For the ordinary congregation he is sure that the traditional custom is best in most churches. The Morning Service has greater variety, and conveys a larger amount of instruction. It is simpler, and easier of comprehension. He urges his clergy to make the services as good as possible. 'You must preserve its traditional character, for people are conservative in matters of religion. You must, by diligent attention to your sermon, make it an appeal to the intellectual demands of your people, and, however you order your services, you must make them respond to, and call forth, the reality of religious experience.'

A great deal of the music in the Church of England is over-elaborate, and destroys rather than brings out the significance of the service. The two principles of simplicity and edification ought to be kept in view. The people should, for the most part, be able to join in it. 'I am sure that in many parish churches the music is overdone. I think in our villages it would even be better to read the Psalms, and in many churches I believe it would be best to make the congregation the choir; to have no special choir, but to have a congregational practice every week. I know parishes where this is done, and where the service is simple and attractive, and the whole parish seems to like going to church.' The services really need to be enriched. There are few churches where extra prayers, and even extra services, are not used. The letter of the Prayer Book needs to be brought into harmony with the custom of the present day. The somewhat frank language of the Marriage Service seems unedifying, and the Prayer Book needs a greater variety of services and of prayers. 'There are all sorts of movements in the Church of England—Anglo-Catholic, Modernist, Evangelical—each representing different traditions, and the members of these parties are anxious that the Prayer Book should harmonize with their particular point of view. That creates a somewhat dangerous situation, and suggests a development of alternate uses, a development which, I think, may very easily be detrimental to unity.'

Dr. Headlam cannot claim that episcopacy, more than other forms of ministry, was ordained by our Lord, or by the apostles, but it has the argument of antiquity in its favour, and of something approaching universality. He thinks that it also combines strength and elasticity

in the best possible way. 'It should always be constitutional and representative. Prelacy is not episcopacy. The Christian Church is the ultimate court of appeal, and the presbyters are an essential element in the constitution of the society.' As to the recognition of those not in episcopal orders, there has been a marked divergence of teaching. There was a double tradition on the subject, but though attempts have been made to add beliefs, such as the divine institution or the absolute necessity of episcopacy, to the necessary doctrines of the Church, these have no authority in general or Anglican teaching.

One chapter of the charge is given to the relation to other religious bodies. In the Roman Church of to-day there are two elements. 'There is a hard and intolerant shell; there is within that hard shell an extraordinary fund of religious piety; there is, especially in this country, an element of fanaticism, and excessive desire for proselytism, which drives its members to a great deal of what often seems to us, at any rate, underhanded and deceitful. There is, on the other hand, a real earnestness of religious life.' Intolerance must not be met with intolerance; no opportunity must be lost for meeting its members in a friendly and charitable and religious spirit.

At this point the bishop's words are illustrated by a sermon on 'Continuity' (H. Rees), which Dr. Hensley Henson found it necessary to deliver in Bishopwearmouth Church in reply to Cardinal Bourne's challenge as to the grounds on which the Anglican Church could 'claim any sort of ecclesiastical continuity with the old Church of this country before the Reformation days.' Dr. Henson shows that all the spiritual essentials on which the Church's life depends were jealously guarded by the English Reformers, 'and only those parts of the current tradition which were either plainly incongruous with Catholic Truth, or demonstrably unfavourable to Christian morals, were abolished.'

As to the relations of the Church of England to Nonconformity, Dr. Headlam refers to the conferences between their representatives at Lambeth, and quotes Dr. Carnegie Simpson's *Church Principles*. After stating the different views on the ministry, Dr. Headlam is sure that 'if we are willing to mould our theology on that of the Primitive Church, or even some of the greatest schoolmen, we shall not put the merely mechanical question of apostolic succession in the forefront.' The succession 'is not what makes a ministry valid, but a result of a well-ordered ministry. It is not that the ministry depends on the succession, but the succession on the ministry.' The bishop adds, 'We certainly have no intention of uniting with the Church of Rome unless Rome recognizes our orders. Protestants and English Nonconformists will never unite with us unless we recognize their orders. The same is true of the Lutheran Churches on the Continent.' The recognition would not necessarily and at once mean that those thus recognized should immediately be admitted to celebrate the Eucharist in other bodies. 'Let us agree frankly and freely to recognize one another's orders; let us agree freely to

communicate, at any rate occasionally, at one another's altars, and let us agree in all future ordinations to regularize one another's orders according to the traditional custom of the Christian Church. There is no need to disturb the prejudices of others by asking to celebrate where we are not qualified to do so; and if this action becomes universal in every direction there will be no disrespect shown to any one's ministry, but we shall have laid the foundations of a more complete union in the future.' Such a charge is a distinct contribution to the growth of true unity, and it will be eagerly studied far beyond the bounds of the diocese of Gloucester.

JOHN TELFORD.

A MODERN BURMESE PRIMER OF BUDDHISM

FORMERLY vernacular education in Burma was under monastic control, and religious teaching was in the hands of the monks. The more recent growth of schools under lay management has rendered necessary the publication of small books intended as guides to the instruction of the children in the elementary precepts and tenets of Buddhism. A review of one of these may be useful, inasmuch as they reflect, not only Burmese religious educational methods, but also the general lines of popular Buddhism.

The one under consideration was written by a retired Burman Assistant Inspector of Schools, and was published in 1915. In his preface the author says: 'I have written this little book, *The Elements of Buddhism*, in order that the younger scholars may acquire easily the teachings of the Lord which it is proper to learn first.'

After a brief sketch of the life of Gotama comes the following:

'When, taking refuge in the Three Jewels, one wishes to make offering and do homage, one must cause the five members, both knees, both hands, and the forehead, to be placed in position on the ground. When this has been done, sitting in a squatting posture with both hands upraised, one should pay homage in the following manner:

"Give leave! Give leave! Give leave! The disciple of the Lord, acting reverently and with deference, makes obeisance and offering, looks up with reverence, abates his pride, and does homage to these Three Jewels, the Excellent Lord who is filled with all great attributes, the Excellent Law, the Excellent Brotherhood.

"Because of this good deed of doing homage, abating pride, looking up with reverence, and making obeisance and offering, in all existences between this existence and the attainment of Nibbana, being always exempted from the four states of punishment, the three evil periods, the eight evil places, the five enemies, the four misfortunes, and the five destructions, I wish to arrive quickly, Lord, at Nibbana the tranquil, the deathless, the places of the extinguishing of the eleven fires, the fires of desire, anger, ignorance, birth, old age, death, lamentation, misery (pain), sadness, grief, and despair."'

This *kadawpon*, or 'form of paying homage,' is used before the repetition of the form of adoration of the Jewels and the repetition of the Precepts.

Nothing could be more unlike a Christian prayer, either in form or spirit. But human nature is inconsistent, and in this *kadawpon* and others like it, permission to pay respect is asked, and a desire for deliverance is expressed. Bishop Bigandet wrote :

'It cannot be denied that in practice Buddhists of these parts betray, often without perceiving it, that they have some vague idea about a supreme being who has a controlling power in the affairs of this world and the destiny of man. But such an idea does not come from their religious creed.'

A detailed statement of the various evils from which exemption is desired is illuminating.

The four states of punishment are (i.) hell, (ii.) the animal state, (iii.) the *preitta* state, and (iv.) the condition of the *asuras*. In the *Abhidhamatta-Sangaha* is the following : 'The realm of punishment is fourfold : hell, the brute class, the states of the Manes, the Titan Host.' Hell is divided into eight stages, each with its own name. The term of endurance in each stage, according to the primer under review, varies from a period of years denoted by the figures 9,000,000 x 80 x 12 x 500 in the shortest, to an *antakalpa* in the longest. 'From the time that man's age increases from ten years to an *asankya* (a period denoted by a unit and one hundred and forty ciphers), and again decreases from an *asankya* to ten years, is an *antakalpa*.' These figures are beyond human realization, and in an English translation by a Burmese authority of the book from which the first quotation was taken is the note : 'There is no fixed limit to the duration of life in beings born to misfortune in the four planes of misery.'

The animal state needs no explanation, though it may be noted that one Burman friend said the reference was not to actual animals but to human beings with animal traits. The third state is that of the *preittas*. According to Burmese notions, they are 'doomed to live in the solitary recesses of uninhabited mountains, smarting under the pangs of never-satiated hunger' (Bigandet). They are supposed to have great height and enormous stomachs, but mouths hardly large enough to allow the entrance of a needle. The *asuras* are beings inferior to man and superior to the *preittas*. The word means 'fallen god.'

The three catastrophes are slaughter, pestilence, and famine. In this can be traced racial memories of the ravages of invading hordes, wholesale death by plague, cholera, and other Eastern scourges, and the equally terrible menace of famine, though this last is a very rare occurrence in Burma.

The eight evil places, or the places where it is not good to live, are where the Three Jewels are not established, the abodes of those having mind but not form, the deformed and the maimed, those having form but not mind, the heretic, *preittas*, and lastly hell.

The five enemies are water, fire, lawless kings, thieves, and the

unloving. Here again are reminiscences of experienced evils—sweeping rainy-season floods, devastating fire, and the curse of absolute rule.

The four misfortunes are existence in the four states of suffering, deformity, falling under the rule of bad men and kings, and heresy.

The five destructions are of friends and relations, of property, of the practice of the Precepts, by disease, by false doctrine.

Of the eleven fires, the first three—desire, anger, and ignorance—are the three roots of immorality (i.e. demeritorious deed), which are constantly referred to in discussing religious topics. Birth is the last of the series in dependent origination, and the remaining seven are its concomitants.

Buddhism is full of enumerations of this kind, and the repetition under different heads of the various evils may be due to the necessity of completing the required number. More probably it is the natural result of the ever-present menace of epidemic and oppression added to the fear of being reborn in a more evil state than the human. Reflected also is the primitive fear of the spirit-haunted dark, and the pride of a religion which regards all else as false doctrine, though in all probability Gotama himself had no such pride. Evils are brought upon the sufferer by his own action in some previous existence, and the nature of the punishment is itself a hindrance to the attainment of Nibbana, hence the desire for exemption. Two other points are worth noting. The desire for freedom from evils during subsequent existences implies a belief in transmigration. This is inconsistent with the formal belief concerning 'no soul' (*anatta*). Secondly, the evils themselves are all external and non-moral.

To turn from a consideration of these evils to the last part of the *kadawpon* is refreshing. Here the conception is loftier. The ideal state is depicted as one of peace and tranquillity, where the fires which consume the soul are for ever extinguished. The words remind one of those of another writer: 'And He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more.'

After this *kadawpon* the booklet goes on to treat of the form of adoration of the Three Jewels and the explanation of their attributes. Next comes the form of repetition of the Five Precepts. This is preceded by a shorter *kadawpon*, and the threefold repetition of the Three Refuges: 'I take refuge in the Lord. I take refuge in the Law. I take refuge in the Brotherhood.' The Five Precepts—(i.) Avoid the taking of life; (ii.) Avoid the taking of that which is not given; (iii.) Avoid unchastity; (iv.) Avoid lying speech; (v.) Avoid taking spirituous liquors, which cause forgetfulness of the Law—are repeated in Pali, first by the leader of the group of worshippers and then by the others.

In the pages following are explanations of the Pali; details for daily practice of the Precepts; the benefits accruing therefrom, and stories illustrative of the punishments awaiting those who transgress. Some of these stories are unprintable in English, the Eastern and

Western standards of what is seemly being widely different. One will be enough to illustrate the type of thing intended for youthful instruction and guidance. It is headed: 'Concerning Sonda, who earned his living by taking life.'

'In the country of Razagyo (Rajagaha, in India) there lived a breeder of pigs whose name was Sonda. When he had chosen a pig to kill, he tied its four legs to four posts stuck in the ground so that it could not move (here follow certain unpleasant details) and killed it. Killing pigs in this manner, Sonda earned his living for fifty years. When he was about to die, for full seven days he moved about like a pig, and squealed and grunted like a pig, and, by the fires of hell being burnt, he died, and, falling into Great Avici, endured great misery.'

Following these stories are paragraphs setting forth the rules of conduct to be observed by parents and children, teachers and pupils, husbands and wives, friend and friend, masters and servants, monks and the laity. Then, after the Mangala Sutta, and compilations of the terms of life in the country of the Devas and Brahmas, and the terms of endurance in the eight stages of hell, come (i.) The nine things one ought to be afraid of; (ii.) A reminder in eight couplets of how all things come to naught; and (iii.) A message from the bones in a graveyard to those who are conveying a body for burial. This last is headed by a sketch of a skull and crossbones. I have only space for the second and third:

Youth at last comes to age.
Plenty to poverty.
Friendship to separation.
Life to death.
Pride to abasement.
Enjoyment and eagerness to get to anxiety.
Praise to shame.
Happiness to misery.

O son of man, take careful note,
Strictly observe our state.
As you now bring, in former time
So we were hither brought.
At present time, we every one
The lifeless only meet.
And you also one day will be
As we now are, O man!
Be ready, then, to follow us.
Enough; you may depart.

Much of this is out of harmony with what is now believed to have been the real teaching of Gotama, but it does reflect the thoughts and ideas of the ordinary Buddhist in Burma.

In the minds of some in that fascinating but difficult, and at times almost heart-breaking, country is the hope that they may have the good fortune to be alive when the fifth Buddha, Metteya, the 'Friendly One,' shall appear, for then they will attain Nibbana. May we not hope that that Friendly One may some day be known to be Him who came to save from sin and death and the fear of life?

J. E. UNDERWOOD.

Recent Literature

THEOLOGY AND APOLOGETICS

The Psychology of Religion. By W. B. Selbie, M.A., D.D.
(Clarendon Press. 12s. 6d. net.)

THIS is the first of a series of 'Oxford Handbooks of Theology,' under the editorship of the Bishop of Gloucester. The subject of Dr. Selbie's volume is engaging the minds of all religious teachers, and he treats it in a way that will guide thought and shape methods in a really helpful manner. He feels that there can be no question as to the importance of the contribution which psychology has to make to the study of religion, but it is equally important to recognize that the psychological method has some severe limitations, and that too much must not be expected from it. The psychological study of childhood and adolescence is now sufficiently advanced to provide fairly reliable data for a theory of religious education. The stress laid on a subconscious or unconscious mind or self is one of the most characteristic features of the new psychology. The effect in some quarters is 'to reduce religion to Spiritualism, to equate prayer with telepathy, to deal in psychic forces, demonology, and magic, and to find in the subconscious mind an individual manifestation of the universal mind—God.' Many will be indebted to Dr. Selbie for his discriminating treatment of this subject. He says: 'To relegate religious experience to the subconscious realm exclusively is to deprive religion both of rationality and of motive power.' The chapter on 'Cult and Worship' brings out the strength and persistence of the religious element in man's consciousness. 'When it fails of suitable expression through the hardening influence of habit it cuts for itself new channels, a process which bears witness to the vitality of man's religious nature, and also, surely, to the power of the Spirit of God.' The psychology of belief is then discussed, and religion in its relation to the individual and to society. Many will turn to the chapter on 'The Religious Psychology of Children and Adolescents.' The normal child easily and instinctively reacts to religious associations and suggestions. Inherited social instincts and personal relations have great influence, and it is essential to secure a normal development of the faculties concerned with religion. In conversion the importance of the unconscious element is shown by the influence of previous theological and religious training in determining the

form of the change. 'There is practically no limit to the power of suggestion on temperaments prepared by nature or previous training to respond to emotional stimuli.' The questions of prayer, of sin and repentance, of mysticism, and the hope of immortality, are considered, and a final chapter is given to 'Religion and the New Psychology.' Subconscious influences co-operate in our actions, but in a subordinate part. 'The tendency of the new psychology is to turn the exception into the rule,' and the exclusive attention which it pays to the psychopathic tends to reduce sin to a moral disease, and to whittle away responsibility to vanishing-point.'

The Old Testament. A New Translation. By James Moffatt, D.D. Volume I., Genesis to Esther. (10s. 6d. net.)

Everyman's Life of Jesus. By James Moffatt, D.D. (6s. net.)

The Children's Bible. Arranged by Arthur Mee. (7s. 6d. net.) (Hodder & Stoughton).

Dr. Moffatt has supplied a want keenly felt by students of the Old Testament. His new translation gives as much as possible of the Oriental flavour of the original texts, and marks out the several sources from which the narrative is drawn by the use of brackets and italics. He has had to grapple with many difficulties caused by the corrupt state of the Massoretic text, and a set of dots sometimes indicates that the text cannot be reconstructed. Readers of the Old Testament have never had such a version put into their hands, and though we should have been grateful for explanatory notes here and there, we feel that we are presented with the matured judgements of one of the finest Hebrew scholars of our time. The version is intended to be popular and to provoke thought. It is not meant to be read in churches, and its freer style does not mark it out as specially fitted for such use, but it gives new meaning to many familiar passages. The feature that will arrest attention most quickly is the use of 'The Eternal' as the name given to God. Had the version been intended solely for scholars 'Yahveh' would have been used without hesitation. It was only at the last moment and with some reluctance that Dr. Moffatt decided to follow the French scholars and Matthew Arnold in the use of 'The Eternal.' He admits that 'to drop the racial, archaic term is to miss something of what it meant for the Hebrew nation. On the other hand there is a certain gain, especially in a book of lyrics like the Psalter, and I trust that in a popular version like the present my choice will be understood even by those who are slow to pardon it.' We regret the disappearance of some familiar words. 'Vault' replaces 'firmament' in Genesis i.; 'park' replaces 'garden' in the story of Eden; 'barge' does not please us in Genesis vi. The Eternal made 'a babble of the language of the whole earth' in Genesis xi. is an arresting change. In Deborah's song there is a fine reminding of word and phrase, and the story of Rebekah's marriage gains new beauty in this translation. The scenes at Sodom in Genesis xix. are more lurid

than before. Objection may be taken to the somewhat free translation of certain passages, but this often brings out the meaning more vividly. It has been an heroic task to undertake such a version single-handed, and the patient labour and high scholarship lavished on the work will be gratefully recognized by a growing circle of readers. The clear type arranged in parallel columns adds much to the pleasure with which one follows the great story.

We owe much also to Dr. Moffatt for the little volume on the Gospels. *Everyman's Life of Jesus* is not a harmony, but a selection of what is more or less central in the four narratives. The passages are taken from his own version, and each section is prefaced by a page or two sketching such parts of the background as may throw the sayings and deeds of Jesus into bright relief. As a pocket companion it is a priceless little volume. Every one ought to have it and use it carefully. The prologue of St. John's Gospel is put first as the focus for viewing what follows. Some omissions were necessary, but we hope Dr. Moffatt may see his way in a second edition to complete the call of 'The First Adherents' from John i., and to add the story of the first miracle.

The Children's Bible uses the Authorized Version 'with no word added and no word altered.' The selections are illustrated by a gallery of photogravures drawn from the art galleries of the world. Each set of selections is prefaced by an explanatory page which will increase the interest with which the passages are read. The five opening pages headed 'The Loveliest Thing in the World' are singularly beautiful and impressive. We miss Isaiah ix. from the selection, but Mr. Mee has shown his acknowledged insight into the child mind by his choice of passages, and every family ought to secure this volume with its glorious pictures. To Mr. Mee the Bible is 'this matchless book, inspired by God and fashioned under His control by the hands of men.'

Christus Veritas. An Essay. By William Temple, Bishop of Manchester. (Macmillan & Co. 10s. net.)

If this book were by an unknown writer, any reader familiar with current philosophy would cry out that at last a powerful thinker had come to judgement, and would speculate on the possibility of further theological works from such a mind. *Christus Veritas* comes from one of the busiest Bishops of the Anglican Church; the wonder grows. And with the wonder, a misgiving. If this noble volume is the product of Dr. Temple's scanty leisure, what might we not have had if he had devoted to theology the energy he is lavishing on Manchester? We must cry a truce to these ignoble questionings! Mankind is better than theology, and Manchester is, after all (as its inhabitants would too readily agree) a symbolic name for mankind. This is a great book. A theological sequel to *Mens Creatrix*, it is at once more interesting and more mature. It will not probably be so influential as Otto's *Das Heilige*, nor so constructive and liberating

as Oman's *Grace and Personality*. But it is not unworthy to be named in the same breath. Dr. Temple is one of the few independent thinkers who approach theology from its modern philosophical side. He is bold enough to meet philosophers like Bradley and Bosanquet on their own ground. He will not, like Bishop Gore in *Belief in God*, build his whole metaphysical and theological structure on the Hebrew prophets. But such an edifice, he says, 'can be safely based on the religious experience of mankind, taken in conjunction with the philosophical grounds of Theism, and of that experience the Prophets are the most conspicuous examples' (p. 175). Working from these *praeambula fidei*, Dr. Temple outlines his conception of the structure of reality. It consists of many grades, of which each presupposes those lower than itself, and of which each finds its own completion or perfect development only in so far as it is possessed and indwelt by that which is above it. It is obvious that this conception contains a sacramental philosophy of the universe, when the truth of theism is assumed. The broad divisions of reality, matter, life, mind, spirit, are found to draw all their meaning from their indwelling by the Divine. The Incarnation becomes the crown of creation and the 'centre of eternity.' Perhaps the most original and daring idea of the book is the exposition of the doctrine of the Trinity by reference to the problem which Bradley and Bosanquet propound to the religious consciousness as insoluble—that of Time and Eternity. 'The distinction within the Godhead we take to be fundamentally that between the eternal perfection and the progressive realization which is its temporal aspect. But the Divine Word and Spirit we take to be essentially temporal and progressive energies, which are everlasting and are also eternal because, but only because, they are the (temporal) energies which both express and constitute the eternal perfection.' Free Churchmen must be forgiven if they find the slight section on the Ministry of the Church almost meaningless. Dr. Temple says that the value of episcopal ordination is that it secures that at every celebration of the Eucharist, the act is that of the whole Church through its accredited minister. We may ask, How can the act of celebration on the part of an Anglican priest be the act of the whole Church when the largest Church in Christendom disowns his ordination, and when Nonconformists, who far outnumber the Anglican communion, regard such episcopal ordination as unnecessary? It is strange that such a robust and devout thinker as Bishop Temple should not have seen the spiritual logic of the Lambeth avowal that Nonconformists are part of the Catholic Church. In the working out of the chapters on the Incarnation we could wish for this book, as for Dr. Oman's great work, that the Incarnate life as set forth in the Synoptists were set in the centre of the argument, dominating and controlling it at every turn. As the Baron von Hügel said of Dr. Forsyth, 'our author is not Synoptic enough.' There is one greater in the first three Gospels than we should gather even from the tremendous affirmations of apostles, councils, and creeds.

Jesus Christ and the Human Quest. By Edwin Lewis.
(Abingdon Press. \$3 net.)

Professor Lewis dedicates his volume to his students at Drew Theological Seminary, and other students will be thankful for a work which opens up the deeper meanings of Christian truth. Frankness and insight joined to grace of style make it a pleasure to follow the lines of thought here worked out, and notes at the close of each chapter supply welcome guidance to those who wish to pursue any topic more closely. In the 'Working Bibliography,' Professor Lofthouse's Fernley Lecture 'deserves close attention, particularly as respects its discussion of the history of sacrifice and its interpretation of the sense in which Jesus thought of Himself in sacrificial terms.' Dr. Lidgett's *The Spiritual Principle of the Atonement* is 'an able attempt to retain both the objective and the subjective aspects, and was one of the first books to consider the Atonement in the light of the purposes of the Divine Fatherhood.' After bringing out the practical significance of Christ as attested in human experience, the ends sought by human nature and the conditions of human life are described. Professor Lewis then studies the Gospels to see how Christ solved the problem of His own life in relation to the world, to God, and to men. Sin and redemption, the method of redemption, and the Person of Christ as man's Redeemer, are suggestively treated. The Kenotic theory and the Virgin Birth are discussed in a way that will strongly appeal to theologians. Man is made for divine sonship, and the world is interpreted through Him in whom it reaches its supreme expression. The interpretation of man's true nature is reached through Christ, who revealed the quality of moral goodness which discovers man to himself and gives meaning to every possible experience. The conceptions of the world, of man, of Christ, and of God thus appear as interrelated parts of the one vast, coherent whole of being.

The Religion of the Rigveda. By H. D. Griswold, M.A., Ph.D., D.D. (Milford. 12s. 6d. net.)

Dr. Griswold is Secretary of the Council of the American Presbyterian Missions in India, and editor, with Dr. Farquhar, of *The Religious Quest of India*, in which series this volume appears. It is printed at the Kanarese Mission Press in Mangalore, and does great credit to that press. The Rigveda has attracted the author ever since he began to study Vedic in 1889, and for nearly thirty years he has lived in the Punjab, the very habitat of the Vedic Indians. The religion of the Rigveda has fulfilled itself in the popular polytheism, the philosophic pantheism, and the occasional monotheism of India. Many of the doctrines and rites of modern Hinduism point back to the Rigveda as their fountain-head, and are survivals of that ancient time. Dr. Griswold's Introduction has three sections: 'The Antecedents of the Rigvedic Age,' 'The Rigvedic Age,' 'The Rigvedic

Book.' His second part is given to its Religious Contents—the various gods, such as Varuna, the ethical god, Indra, the warrior god, and others. The minor gods of the Vedic Pantheon are classified as celestial, atmospheric, and terrestrial, and the eschatology has its own section. The third part brings out the significance and value of the Rigveda. The comprehensive survey shows that while certain of its aspects and teachings, such as its dominant polytheism and its incipient pantheism, find their fulfilment in the later Hinduism, other aspects point rather in the direction of Christianity, such as the monotheistic and ethical Varuna, the high-priestly and mediatory Agni, the emphasis on the forgiveness of sin in connexion with Varuna and the Adityas, and the doctrine of the last things—heavenly home, luminous body, beatific vision, &c., &c.—so different from the later doctrine of transmigration. Dr. Farquhar is justified in saying that 'this early faith stands nearer to Christianity than it does to Hinduism.' Dr. Griswold says, 'Like the gleaming of the Himalayan snows to the traveller on the plains is the morning beauty of the Rigveda, more attractive, if possible, to our hearts than the dazzling splendour of the Homeric poems. It is the whole of the picture—the people, the poetry, and the faith reflected in it—that captivates our hearts.'

Christian Beginnings. By F. C. Burkitt, D.D. (University of London Press. 4s. 6d. net.)

These three lectures were delivered last February before the University of London. They deal with certain points connected with the beginnings of Christianity, in the order adopted by Jackson and Lake, such as the Baptism of John and the titles given to Jesus. Professor Burkitt holds that 'the story of the Last Supper and of Gethsemane in Mark surely bears the stamp of the eye-witness, of real reminiscence.' The beginning of Acts keeps within the lines of history, and the modest claim of the writer to be an historian, formulated in the Preface to the Third Gospel, is a just one. When the early part of Acts is tested 'by the letters of Paul, we find it to be historical, not fabulous; it is a real guide to us, even for the earliest period.'

The Parables and Similes of the Rabbis, Agricultural and Pastoral. By Rabbi Asher Feldman, B.A. (Cambridge University Press. 7s. 6d. net.)

The author is Senior Assessor to the Chief Rabbi in the Jewish Ecclesiastical Court, Dayan of the United Synagogue, and Lecturer in the Jews' College. He is a recognized authority in Rabbinics, and has culled all his material from the original sources. His translation preserves the distinctive features of Talmudic style. The great age of allegorism was in Palestine during the period of the Amoraim, who were as renowned for their homiletic teaching as for the Halachic exposition. Many of the allegories are highly poetic

metaphors, and a comprehensive annotated collection would form an interesting poetic commentary on the Bible and a valuable aid to the study of Jewish liturgic poetry. They are here arranged in twelve groups on the field, the garden, trees, the fig, olive, palm, &c., and are followed by a summary which brings out their poetic point of view, their social, economic, and religious teaching. They show special familiarity with the phenomena of Nature, as in the minute observation of the palm-tree, and give many details as to pastoral life. Here are two sayings: 'He who learns from the young unto what may he be likened? Unto one who eats unripe grapes. And he who learns from the old, unto what may he be likened? Unto one who eats ripe grapes.' 'When the shepherd strays the sheep stray after him.' Light is thrown on many Bible passages.

The Bible for Youth. (Jack. 6s. net.)

These selections are adopted with omissions and additions from a Syllabus of Religious Instruction prepared for the Church of Scotland, the United Free Church, and the Educational Institute of Scotland. It has been edited by the Revs. R. C. Gillie and James Read; and has 1,018 pages and five maps. Introductions are prefixed to the selections, which give a general view of the modern position with regard to the Bible. Its unique authority and inspiration are kept steadily in view, but the progressive revelation of God in the history of Israel culminating in Jesus Christ is brought out in a way that removes some stumbling-blocks from the path of young readers. Chief dates, historic events, tables of Jewish money and measures, are given at the close of the Old Testament extracts, and half a dozen pages describe the period 'between the Testaments.' The selection has been made with skill and discernment of the needs of young folk from fourteen to eighteen, and the volume is well printed on thin paper, which makes it comfortable to handle. It ought to be in great request for home and school use.

Problems of Church Unity. By Walter Lowrie, M.A. (Longmans & Co. 9s. net.)

Mr. Lowrie is Rector of the American Church in Rome. Eighteen years ago he wrote a book on *The Church and its Organization*, which was an interpretation of Sohm's *Kirchenrecht*, with much original work of his own. In his Introduction he says the efforts now being made to unite Christendom are wisely limited to such denominations as profess the Trinitarian faith, but he holds that our faith is not great and hot enough to unite us, even within the limits of a single denomination. He deals with the 'Idea of the Church'; and of 'Church Unity'; 'Unity through Prayer'; 'Common Prayer'; 'The Holy Communion'; 'A Common Ministry'; 'Unity in Faith and Love.' He holds that we can have no common ministry without a common accord about ordination, and that there can be no accord except upon the basis of episcopal ordination. He thinks the Lambeth Appeal would be more persuasive if it required more. It regards the bishop as an ordaining officer exclusively, and does not

dwell on the *verification* of a man's calling, an outward testimony to the effectual calling of a minister in the Church of God. There is much to think about in this volume.

Du Bose as a Prophet of Unity. By J. O. F. Murray, D.D. (S.P.C.K. 4s. 6d. net.) The Master of Selwyn College delivered these lectures at Sewanee on the Du Bose Memorial Foundation. He gives the chief facts of the professor's life, and shows that his message upheld the sovereign claim of Unity as the master-key to all the problems of spiritual life and thought. Extracts from his lectures bring out clearly his confidence in truth, and the spiritual psychology of his method. He says, 'I presented Christ and Christianity at first hand . . . in living terms of actual human relation and experience.' His method is then considered in operation. Its bearing on human need leads up to that approach to the study of the Incarnation which was his most original contribution to Christian thought. Three lectures are devoted to 'Christology in the Light of Soteriology,' and a closing one to 'The doctrine of God and the Church.' Du Bose was a penetrating and pregnant thinker, and these lectures give a lucid account of the man and his teaching.

The Creed. By E. E. Bryant. (Longmans. 3s. 6d. net.) The head master of Charterhouse says in his Preface that Mr. Bryant has for thirteen years prepared boys in his House for Confirmation, and his addresses are intended to interpret Christian beliefs in untechnical language. The clauses of the Creed are the guide-posts of belief rather than belief itself. They are helps to confidence and trust in God. Belief in God, in Christ, and in the Holy Spirit is explained in a way that will impress and help young readers. As to the resurrection of the body, Mr. Bryant says, 'We do not mean that the same material particles will rise again after death. But we do mean that we shall be the same persons in the next world, and that a life opens for us then in which there is no end and no limit to our growth.' John Wesley would have liked to know that such teaching was given in the school to which he owed so much.

The Abingdon Press is doing real service by its publications in America. *Psychology of Religious Experience*, by F. L. Strickland (\$2), uses the principles of psychology in the analysis and interpretation of religious experience. The aim is practical, not theoretical, and this is kept in view in discussing the nature of such experience, religion in childhood and adolescence, conversion and evangelism, the subconscious, faith in God, and in the important chapter on 'Faith in the Continuance of Personal Life.' Professor Strickland's book is a real aid to faith.—*Bible Study through Educational Dramatics*, by Helen L. Willcox (\$1), shows how to select material and to determine the form in which to present it. The method is suited for all other types of dramatic work which are educational, but the illustrations are biblical. Teachers will learn much from the volume.—*The Eternal Masculine*, by Charles E. Locke (\$2), 'is that in a noble manhood which is intuitively reaching out and striving for

the attainment of the high state for which man was created, and toward which he is steadily ascending, and to which he will some day surely arrive.' Bishop Locke will stir up many a reader to new endeavour, and his instances and illustrations are arresting.—*The Economic Waste of Sin*, by L. H. Bower (\$1.75), gives startling facts showing how crime, war, disease, and poverty lay waste national resources, and bringing out the fact that the Christian Church is the essential, and by far the most powerful, factor in any united campaign against the waste of sin. The message is timely and impressive.—*Flashes of Silence*, by G. C. Peck (\$1.50), is one of thirty-two talks on striking subjects. They are full of grace, and rich in practical suggestions. The Bible is a Book of the Presence. 'Heavenly steps are heard throughout it. Upward voices call down its long corridors.'—*The Curriculum of Religious Education*. By George H. Betts. (\$3.) This book strikes new ground. It gives an outline of the origins and historical development of the religious curriculum of to-day; formulates the principles by which such a curriculum should be governed; and estimates the essential value of the current curricula in Church schools. The book has grown up chiefly in the class-room, and deals with every side of the subject in a practical and stimulating way.—*Home Lessons in Religion* is a third volume of a Manual for Mothers, by Samuel and Mary Stagg (\$1). It is for children of six and seven years old, and gives a Year of Home Lessons in Religion which teach the child about God, and have much wise counsel on play and prayer, on Sunday in the home, and kindred subjects.—*Young People's Work for Young People*, by B. E. Kirkpatrick (\$1), is a handbook for the Epworth League, which represents it as a crusade for the world's youth. Each chapter is followed by an 'Outline for Teaching,' with Questions and Topics for Discussion. The tasks of building Christian character, winning a world, putting social sympathy into deeds, and turning leisure into profit are persuasively set forth in this valuable handbook.—*Pictures that Preach*. By Charles N. Pace. (\$1 net.) These twelve picture-sermons were delivered to large congregations, and we do not wonder that they were both popular and useful. Raphael's 'Sistine Madonna,' 'The Light of the World,' 'Hope,' and other famous pictures are used as texts, and many good lessons are brought out.—*The Road to Christmas*, by Clough A. Waterfield (75c. net), begins with 'The Dear Great Day,' and dwells on the surroundings and the meaning of the Incarnation in a style that is fresh and impressive.

The World's Living Religions. By R. E. Hume, Ph.D. (T. & T. Clark. 7s. net.) This historical sketch makes special reference to the sacred books of the various religions, and shows how they compare with Christianity. Dr. Hume was born in India, and laboured there as a missionary until he became Professor of the History of Religions in Union Theological Seminary, New York. An Introduction on religion and the religions is followed by studies of the religions

of India, China, Japan, Palestine, Persia, and Arabia. The elements of strength and weakness are brought out, and a comparison is instituted between each of them and Christianity. The chapter on Christianity shows its place among the world's living religions is of great value, and it is followed by a comparison of the various religions, which fastens on three features of Christianity which have no parallel in other religions—the character of God as a loving Heavenly Father, the character of the Founder as Son of God and Brother of all men, and the work of a Divine Universal Human Spirit. The treatment of other religions is marked by fairness and sympathy, and the peculiar claims of Christianity are well brought out.

The Resurrection and other Gospel Narratives and The Narrative of the Virgin Birth. By W. Lockton, B.D. (Longmans & Co. 5s. net.) An examination of seventeen verses of St. Luke discovers thirty-one points on which he agrees with Matthew against Mark, and lead to the conclusion that Mark is not the earliest Gospel. The narratives of the burial of our Lord, His baptism, the visit of the women to the tomb, and other events, are held to show that the Third Gospel is the most original and reliable of the Synoptic Gospels. From the time of His baptism our Lord was conscious that He was the Christ, both Son of God and Son of Man. The development of the narrative from Luke to Mark and Mark to Matthew, confirmed many years later by St. John, would be quite inexplicable, save for the empty tomb. The doctrine of the Virgin Birth comes to us with the authority of Luke and his source, probably the Apostle St. John, and ultimately the Virgin Mother. Altering his source, Mark calls Jesus 'the Son of Mary,' so as not even to seem to deny the Virgin Birth, and Matthew, with the different lines of tradition combined in his Gospel, confirms it. It is an interesting and valuable study.—*Devotional Classics.* By J. M. Connell. (Longmans & Co. 5s. net.) These lectures were delivered at Manchester College, Oxford, during Hilary Term, 1922. They are on Augustine's *Confessions*; St. Patrick's *Confession* and St. Adamnan's *Life of St. Cuthbert*; St. Bernard's *Letters*; John Tauler's *Sermons*; à Kempis's *Imitation of Christ*; St. Francis de Sales' *Introduction to the Devout Life*; Bunyan's *Pilgrim's Progress* and Law's *Serious Call*. The lectures trace the history of each classic and its author, and extracts are given which help a reader to enter into the spirit of each of the works. It is a book that sustains its interest from first to last.—*Will Men be like Gods?* By Owen F. Dudley. (Longmans & Co. 2s. net.) This is a Roman Catholic examination of Humanitarianism. The writer says, 'Protestantism has been tried and found wanting. It is being quietly deserted. Humanitarianism and Catholicism, which is Christianity, remain.' Humanitarianism leads to 'the everlasting loss of Eternal Happiness—of God.' We do not admit that 'Christ is looked upon, outside the Catholic Church, as a mere social reformer instead of a Saviour'; nor is Protestantism being deserted, as Father Dudley dreams.—*The Doctrine of the Infallible*

Book. By Charles Gore, D.D. (Student Christian Movement, 1s. net.) Bishop Gore holds that the scientific verdict will go with the moderate rather than the extreme Higher Critics. He is convinced that this critical position does not contradict the faith, and states his reasons frankly and clearly. The 'providential purpose of God through Israel, so far from being obscured by the critical reading of its history, is only brought out into prominence.' He contends that we are free to yield to the demands which historical criticism makes on us in its application to the Bible, and are not less sure than our ancestors that it contains and conveys to us the Word of God. It is a suggestive and helpful treatment of the whole subject.—*The Programme and Working Philosophy of Jesus Christ.* By George Eayrs, Ph.D. (Epworth Press. 3s. 6d. net.) Christ found His programme of life in Isaiah, and lived it out day by day. Dr. Eayrs gives a chapter to each of its items, and then shows how the programme may be made effective. He writes brightly, and lights up his exposition by apt illustration. It is a book with a much-needed message, for when Christ's programme becomes the general rule of life the world will be transformed.—*Imitators of Christ.* By Ernest C. Tanton. (Epworth Press. 3s. 6d. net.) Our daily duty, Mr. Tanton points out in his Preface, is to make the life of Jesus our norm and standard, and the spiritual presence of our Example is the energizing power which makes these things possible to us. The fourteen studies are arranged in five sections, and at the end of each study three problems are added for discussion. It is a real aid to the devotional life.

God, Conscience, and the Bible. By Archdeacon Paterson Smyth. (Sampson Low. 3s. 6d. net.) Dr. Smyth begins with the statement that every man is born with a religious nature—with God's law written on his heart. If every conscience points to a law of right, it is absolutely unscientific to deny a Lawgiver behind it. He shows how his divinely-planted conscience controls human conduct. It has rightful authority without sufficient power to enforce it. The function of conscience in making and interpreting the Bible are considered, and the making of the Old Testament and the New is studied in the light of modern scholarship. The book is a wise and helpful guide for Christian thinkers.—*Pentateuchal Criticism.* By D. C. Simpson, D.D. (Oxford University Press. 6s. 6d. net.) This second impression has been produced photographically from that of 1914 by the Muston Company, and a beautiful piece of work it is. One small note and a bibliography have been added. Dr. Driver regarded the work which he saw in MS. as a lucid and helpful outline of the principles, history, and chief results of the higher criticism of the Pentateuch, and Bishop Ryle welcomed its testimony that 'the sober and well-reasoned biblical criticism of our day, instead of darkening counsel or weakening faith, may be heartily accepted as throwing fresh light upon the way by which Jehovah, who made Himself known to Israel of old, led His people onwards, step by

step, towards the full glory that was to be revealed in the Incarnation.' The book is careful and scholarly, and will be of great service to students.—Messrs. Longmans are issuing a set of *Papers in Modern Churchmanship* (3d.), edited by the Rev. C. F. Russell, M.A., head master of King Edward's School, Southampton. Dean Inge, in *Liberalism in Religion*, says, 'There is not the slightest evidence that our Lord ever intended that a man must outrage his scientific conscience as a condition of being His disciple. The conditions which He imposed were hard, but they were of a very different order; and we cannot afford to lose men who desire to accept those conditions and to devote their lives to His service, because the unthinking majority of Church members are still, it appears, content to live in a pre-Darwinian and pre-Copernican universe.' Dr. Douglas White's subject is *The Nature of Punishment and Forgiveness*; the late Dean Rashdall's *What is the Church?* is suggestive and discriminating; Professor Kennett deals with *Criticism and the Old Testament* in a way that will help many who are perplexed by the subject of the Higher Criticism.—*Inward Experiences of God*, by J. A. Clapperton, M.A. (Epworth Press, 2s. 6d. net), sets forth forty acts of faith by which the devotional life may be cultivated. The idea is to seek a definite blessing for each day, and save those who use the book from vague and uncertain prayers. Each subject is clearly defined, and opened out in a fresh and stimulating way. 'A Keener Regard for Others,' 'A Deepening of My Humility,' 'Christ's Maintaining Power,' are some of the themes suggested for meditation and prayer.—*Tests of Vocation and other Addresses*. By the late W. M. G. Ducat. (Longmans & Co. 3s. 6d. net.) The Archdeacon of Berkshire was Principal of Leeds Clergy School for three years, and for eleven years Principal of Cuddesdon College and vicar of the parish. He was a fluent and ready speaker, and these addresses are deeply spiritual and very impressive. That on 'Tests of Vocation' dwells on the Outward Test of God's Providence; The Test of a Converted Heart; The Desire to be Ordained; Fitness for the Office; Willingness to take Pains in Preparing for the Work. Sets of addresses on St. Paul and on 'The Seven Words' are of special interest. Such addresses as these will stir both mind and heart.—*One Thousand Best Bible Verses*. Compiled and edited by J. B. Smith, D.D. (Chicago Bible Institute. 50c.) The verses are well chosen and arranged in the order of the Books of the Bible, from each of which one verse or more has been selected. Memory aids are given, and a 'Like Reference' arrangement, which it is hoped will be found excellent for memory drill. Five hundred verses are given from the Old Testament and five hundred from the New. It is a valuable aid to knowledge of the Bible.—*The Precious Stones of the Bible*. By the Rev. Charles W. Cooper, F.G.S. (Allenson. 2s. 6d. net.) This subject has fascinated the writer, and led him to close research and critical study of the chief authorities. He gives an account of each stone in the High-priest's breastplate, and throws light on the Ephod, with the Urim and Thummim. He cannot solve all

the problems, but he has reached certain conclusions which are of great interest to students.—*Pressing Problems of the Closing Age.* By Christabel Pankhurst, LL.B. (Morgan & Scott. 5s. net.) The writer thinks the explanation of the world's unrest is its denial of Christ's sovereignty, and that the divine remedy will be applied when at His visible appearing He puts down rebellion and institutes His own reign and rule. Such problems as 'Rebellion against God,' 'Peace,' 'The Labour Question,' 'Zionism,' and 'Votes for Women' are viewed in the light of Bible prophecy. Then 'The Final Years of this Age' are described, with 'The Lord's Return as Sun of Righteousness and Morning Star.' The lines of thought in her volume 'The Lord Cometh' are more fully worked out. She thinks that the world is about to witness the battle of Armageddon, and that the millennial reign is at hand.—*Yesterday and To-day*, by Conrad A. Skinner, M.A. (Epworth Press, 3s. 6d. net), is an appeal to thoughtful readers who are unable to appropriate certain great facts and truths of Christian faith. It discusses the questions of Authority, Sunday Observance, the Church, Death, and the Cross in a way that is really helpful and suggestive. Mr. Skinner has thought out his subjects carefully, and those who cannot follow him at every point will find much that is suggestive and stimulating in his frank discussions.—*The Soul of the World.* By David Pughe (Epworth Press. 2s. 6d. net.) This little book has grown out of lectures to the Wesley Men's League at Reading. It is a defence of Idealism, and reaches the grand truth that the ultimate reality is personal. 'All the moral qualities of the world are indicative that these qualities exist in Him in absolute perfection. He is the Infinitely Beautiful and the Absolutely Good.' It is a valuable study, and one that it is a pleasure to read.—*The Class-Leader's Companion* (1s. net) has been edited by the Rev. Arthur Myers, who has secured the help of professors and ministers and given us a set of papers that will be a great aid to thought and prayer.—*Faith as an Inheritance.* By F. R. Tattersall, M.A. (Skeffington & Son. 3s. net.) Fifteen sermons preached in St. Mary's, Oxford, on well-chosen texts. They are brief, practical, aptly illustrated, and presented in a way likely to fasten their message on the memory and heart of those who heard and those who read them.—*Men who met Jesus.* By F. Chenhalls Williams. (Longmans & Co. 2s. 6d., paper covers.) These portraits are skilfully drawn, and throw imaginative light on many sides of the Gospel story. We look at Christ through the eyes of Nathanael, of Pilate, and of Joseph of Arimathea, and others, and the wonder deepens as we study these beautiful little sketches.—*My Few Last Words.* By S. Baring-Gould, M.A. (Skeffington & Son. 3s. net.) These are homely, practical sermons, which keep close to the vital points of Christian conduct. Simple incidents from the rector's pastoral experience are aptly used to point and apply the subject.—*What of the Bible?* by A. R. W. (Skeffington & Son, 1s. 6d. net), brings out the progressive revelation in the Old Testament in a lucid and helpful way.

HISTORY AND BIOGRAPHY

Robert Louis Stevenson : Man and Writer. A Critical Biography. By J. A. Steuart. Two volumes. (Sampson Low, Marston & Co. 32s. net.)

THESE handsome volumes give the moving story of Stevenson's life, with fresh details drawn from important manuscripts and from friends and correspondents in widely-separated quarters of the world. Mr. Steuart has been allowed to use copyright matter, and expresses his special obligation to Mr. Lloyd Osbourne and to Mr. Hellman of New York, the owner of a large mass of important Stevenson manuscripts, for help given him in his work. The volumes are beautifully printed, with ample margins, and have two portraits as frontispieces. One is the photograph by Mr. Notman of Boston, and the other the portrait by Count Nerli in the Scottish National Portrait Gallery. A special feature of the biography is the accounts of Stevenson's love-affairs in Edinburgh which so greatly distressed his parents. Miss Masson has already thrown light on that period in her beautiful *Life of Stevenson*. The influence of his cousin, R. A. M. Stevenson, an 'exorbitant and amazing person,' but one ever making for what was best both in art and in morals, and of his friend Charles Baxter, Writer to the Signet, did much for him at this stage. Baxter knew him intimately, and 'the letters addressed to him are the best in the whole Stevenson collection, because they are by far the frankest. Reserve, evasion, suppression, with Charles Baxter would have been too much of a jest.' Henley proved himself a staunch friend, and did much to promote his interests with publishers in these early years. The wayward Edinburgh days form a part of the novelist's life over which one would like to draw a veil. 'He acknowledges that he is killing his father and alienating his mother, but it does not occur to him that he may be wrong, and they may be right. He did not alienate his mother; his worst follies, his most obstinate opposition, could not do that; but there were times when her heart, for all her brave show of lightness, was racked and tortured very near to the breaking-point, because her sense of right forced her to condemn the son who was more to her than life itself. At that time 17 Heriot Row was perhaps the unhappiest home in Edinburgh.' Better days dawned when Mrs. Osbourne won his heart. She had a strong will, and disapproved of Don Juanism in every form, so that Stevenson abandoned the Don Juan play which he had projected, 'despite the urgings of Henley, who was a Byron enthusiast and little enough disposed to any doctrine of limitation in literature.' Mrs. Osbourne made a conquest of Stevenson's father, who was proud to have this clever, captivating, sensible woman as his daughter-in-law. Mr. Steuart traces all the stages of Stevenson's literary progress, with

details which show how long and arduous was the road that led to fame. We are glad to note his verdict that the *Vailima Prayers* 'have no taint of hypocrisy, however sharply they appear at variance with some incidents of conduct.' 'Stevenson was no Pharisee; but equally he was no saint, except in the haloed caricatures of his idolaters.' He was a great literary craftsman who was not spoilt by the unqualified praise bestowed on his work. As his reputation grew he became more exacting with himself, more and more a believer in the virtue of constant, determined work. He knew 'how pitifully his best efforts fell short of his own ideal. That shone above him like a star, mentor, and monitor, at once taunting him with weakness and inspiring him with hope, and he followed it with all the concentrated ardour of a devotee.'

Mary Queen of Scots. By Major-General R. H. Mahon, C.B., C.S.I. (Cambridge University Press. 10s. 6d. net.)

This is a study of the Lennox narrative of the Darnley tragedy, which is in the University of Cambridge. It is prefaced by two chapters dealing with Mary's character and the influences of her period, and a study of her marriage negotiations and aims. The Lennox narrative is printed in full and examined paragraph by paragraph, and a final chapter is given to the Glasgow letters and their significance. Every point is weighed with critical skill, and the principal evidence brought against the Queen is destroyed. That does not, however, prove her guiltless. The arguments for her innocence must rest on another basis, unconnected with the fraud of the letters. 'The chief difficulty of the "defence" is that nine-tenths of the evidence comes from enemy sources, and of the "prosecution" that, however genuine the case, the testimony is obviously garbled.' The volume is a valuable addition to Major-General Mahon's earlier book, *The Indictment of Mary Queen of Scots*, and we hope that he will pursue his investigations, and give us a third volume on a subject which never loses its fascination. No one can write upon it in future without reference to these searching critical examinations of the chief documents connected with her trial.

Myths and Legends of India. By J. M. Macfie, M.A. (T. & T. Clark. 8s. net.)

This is an Introduction to the Study of Hinduism by means of its two great epics. The most interesting and characteristic narratives have been selected, and show Hinduism in its strength as well as its weakness. The second group of selections consists of parables and legends which bring out the most vital, and in some respects the most salutary, influences of Hinduism. The first part is concerned chiefly with gods and rishis, the second with men and women. The Introduction deals with various aspects of the literature, and the selections are full of strange loves and adventures, where a holy man drinks up the ocean and the Ganges descends from heaven to fill it up again. The book is not merely interesting; it is fascinating.

Fifty Years. By William Lawrence, D.D. (Student Christian Movement. 3s. 6d. net.)

Dr. Lawrence took occasion, on the thirtieth anniversary of his consecration as Bishop of Massachusetts, to describe the movement of his thought and faith during the last fifty years. He owes much to Phillips Brooks, who got his own bearings to the teaching of science, and 'poured forth with his torrent of eloquence thoughts, interpretations, and revelations for which the people had been yearning.' Dr. Lawrence tells how his own faith was tested, and how it became clearer and clearer to him that the Church was not a sect, that its spirit was not exclusive but inclusive, and that upon many opinions, doctrines, interpretations, and teachings deemed essential to the faith the Church had never spoken. He wants young readers to remember that it is a living, vigorous Body, with soul and spiritual powers. It is a candid but reassuring survey of the whole position. Dr. Barnes, in his Introduction, says the constructive Modernism for which Bishop Lawrence pleads is essentially that which the most learned and distinguished of English divines are persuasively commending to the Church. His book has attracted a remarkable amount of attention in the United States, where 'a wise charity has happily prevailed, and has made it possible for leaders of different groups to meet together in private conference.'

The John Rylands Library, Manchester, 1899-1924. By the Librarian, Henry Guppy, M.A., D.Ph. et Litt. (Manchester University Press.)

This is a record of the history of a library which in twenty years has taken its place with the Bibliothèque Nationale, the Vatican, and the Royal Libraries of Vienna and Munich. Mr. Guppy, who has been so closely identified with its wonderful development, gives an interesting account of Mr. and Mrs. Rylands and of the formation of the Althorp Library, which Mrs. Rylands purchased for nearly a quarter of a million. Her enlightened and princely generosity made the library a great centre of research and learning. Mr. Guppy describes its treasures, and the stately building in which they are housed, with the intimate knowledge gained by a quarter of a century spent among them. The book is enriched by sixty-two portraits, illustrations, and facsimiles. A full account is given of the opening on October 6, 1899. The volume is a worthy memorial of a foundation which is one of the glories of Manchester. *The Catalogue of the Exhibition of Mediaeval and other Manuscripts and Jewelled Book-covers* (1s. net), prepared for the twenty-fifth anniversary, shows how the 70,000 books and less than a hundred MSS. of 1899 have swelled to upwards of 800,000 printed volumes and 10,000 MSS. Introduction and Notes bring out the scope and interest of the collection, and there are seventeen most interesting illustrations. The *Bulletin* for July says that the governors have realized their responsibility to learning, and have won the gratitude of scholars at home and

abroad. The librarian has risen nobly to the position, and has built up the collection along lines which have been fruitful of good results. The lectures arranged for the present session show what service is being rendered to Manchester, and as they appear in the *Bulletin* they are enjoyed by a still wider circle. Mr. Guppy's 'Suggestions for the cataloguing of Incunabula' are of special value for librarians.

Richard Hooker. By L. S. Thornton, M.A. (S.P.C.K. 4s. net.)

This study of Hooker belongs to the English Theologians Series, and gives special attention to his theology. The first chapter is devoted to his life and works, then his Appeal to Reason, his system of laws, and other subjects are discussed. The last chapter, 'Hooker and Ourselves,' gathers up the thoughts that help towards the solution of our own theological problems. Attention is drawn to the theology of Ritschl as an illustration of those tendencies which are most opposed to Hooker's principles. 'Hooker taught that God is the most certain object of knowledge. Ritschl has taught the modern world that He cannot really be known at all.' The 'religion of Flesh and Blood, of Eucharist and Resurrection, which Hooker sought to transmit to his successors, comes down to us from the Fourth Gospel through Irenaeus, Tertullian, and the Greek Fathers.' The study is one of real value and interest.

The Romanticism of St. Francis and other Studies in the Genius of the Franciscans. By Father Cuthbert, O.S.F.C. New Edition. (Longmans & Co. 10s. 6d. net.) To this second edition Father Cuthbert has added an essay on Adam Marsh, whom he regards as amongst the noblest of the Franciscan figures in the thirteenth century. He had intended to prepare a memoir of Marsh, but was called upon to undertake duties which made further research impossible, and has had to content himself for the present with a fragmentary study. Roger Bacon ranked him with Bishop Grosseteste as two who were 'perfect in wisdom, divine and human,' and Salimbene calls him 'one of the great Churchmen of the world.' His voluminous correspondence shows his sterling honesty and unshakable loyalty, as well as his interest in the larger and fundamental issues of the life around him, large-hearted and far-seeing, indefatigably industrious, and gifted with the very genius of friendship. He was the friend of Simon de Montfort, and is buried in Lincoln Cathedral beside Bishop Grosseteste, with whom he was one in mind and heart. The study which gives its title to the book dwells on the fact that nowhere else outside the Gospels has the spirit of romance so purely uttered itself in the realization of the Christian faith as in early Franciscan story. The account of St. Clare of Assisi, the story of the Friars, and a beautiful tribute to 'A Modern Friar,' are the other studies in this interesting volume.—*Thoughts from St. Francis of Assisi.* Arranged by John Telford. (Epworth Press. 6d., 1s., 2s. 6d. net.) This story of the saint and his sayings will appeal to a wide circle who delight in his simple devotion and his

never-failing joy in life. His memory is as fresh and fragrant in Assisi as though he had died but yesterday, and one turns these pages with gratitude for such a pattern of unselfish love in a dark century.

The Abingdon Press publish : *George Whitefield ; Prophet-Preacher.* By Edward S. Ninde. (\$1.50 net.) Dr. Ninde brings together in this pleasantly written and well-illustrated volume 'those outstanding and colourful facts which show the real Whitefield.' He condemned sin and exalted righteousness without fear or favour. It is a great story, and it is beautifully told.—*Religion in Russia under the Soviets*, by Bishop Cooke (\$2), is a careful study of the events of the last seven years in the Orthodox Church of Russia. It sketches the history of the Church, shows how it was attacked by the Bolsheviks, describes the proceedings of the T'cheka, or Revolutionary Tribunal, and the reign of terror that followed. It is a grim story indeed, but Dr. Cooke is confident that religion will rise again, for Russia is religious. If religion is to be preserved in the East, America must give financial help to the Church of Russia.—*The Methodist Book Concern*, by H. C. Jennings (\$1), is 'a Romance of History,' and no one is better able to set it forth than one who was for twenty-four years its publishing agent. John Wesley was the first to see that cheap prices might be sustained by large sales, and the preachers whom he sent to America copied his example. The American Book Concern dates from 1789. Dr. Jennings traces its history, describes its early plans, gives sketches of its agents, and shows how the Book Committee has done its work. The periodicals have their chapter, and the service rendered to Church finance is brought out. The Publishing House of the Methodist Episcopal Church, South, has its chapter, and labour questions, book manufacture, and kindred subjects are fully described. Methodism on both sides of the Atlantic owes much to its literature, and this history will deepen the interest in its splendid service.

The Comitadji Question in Southern Serbia. By R. A. Reiss, D.Sc. (Hazell, Watson, and Viney.) Whilst professing submission to the conditions imposed by the Peace Treaty, Bulgaria's Comitadjis have invaded Southern Serbia and are terrorizing and murdering the peaceful Macedonian population. Dr. Reiss writes from knowledge gained on the spot, and if the Bulgarian does not take the necessary measures the Serb-Croat-Slovene Government will be forced to take strong action, and so the peace which has been established at such cost will again be gravely compromised for the whole of Europe.—*The East Riding of Yorkshire.* By Bernard Hobson. (Cambridge University Press. 4s. 6d. net.) The Cambridge County Handbooks now cover a large part of Great Britain, and this neat and handy volume on the East Riding, with York, will be welcomed by tourists and all who wish to have a compact and reliable account of the chief features of the district from Filey to Hull. It gives a clear view of the geology, natural history, agriculture, industries, fishing, shipping, and trade, of the history, antiquities, architecture, &c.

of the East Riding, with a splendid set of illustrations and maps, and a brief description of the chief towns and villages.—*Brighter Spots in Brighter London*. Edited by Sydney A. Moseley. (Stanley Paul. 2s. 6d. net.) Racy articles on many phases of London life, including hotels, restaurants, free amusements, musical London, golf-courses, &c., with hints as to getting about the city, which is 'the greatest kaleidoscope on earth.'—*A Concise Etymological Dictionary of Modern English*. By Ernest Weekley, M.A. (John Murray. 7s. 6d. net.) There is no diminution in the number of words in this Concise edition of Professor Weekley's valuable dictionary, but less room is given to the discussion of unsatisfying conjectures. A number of new words are for the first time 'booked' and explained, and archaic and foreign words have generous hospitality. Every word is traced back as far as can be done with reasonable certainty. 'English, Dutch, Scandinavian, and German words are first cousins, not parents and offsprings. They have more distant relatives in Latin, Greek, Celtic, and Slavonic, and very remote kinsmen in Persian and Sanscrit.' For a book with 1,000 double column pages it is both very cheap and very handy. The subject is one of wonderful interest, and we owe Professor Weekley warm thanks for the pains he has lavished upon it.—*Everyday Life in Roman Britain*. Written and Illustrated by Marjorie and C. H. B. Quennell. (Batsford. 5s. net.) This is the third volume in the 'Everyday Life Series,' and those who know Mr. and Mrs. Quennell's *History of Everyday Things in England* will turn to it with high expectations of real pleasure and instruction. Nor will they be disappointed. It begins with 'The Heritage of Rome,' then moves to Silchester, where we study the buildings, the bridges, the roads, and all the customs of the Romans. The illustrations are full of spirit, and make the old days live again.—*From Bark Hut to Pulpit*. By G. Warren Payne. (Epworth Press. 4s. net.) The writer's father and mother emigrated from Suffolk to Australia, where he has spent his life as a Methodist preacher. His ponies, his courtship, his experiences in the bush, and the glimpses into the life of settlers, make a story of vivid interest from first to last.—*Lights in the Southern Sky*. By J. E. Carruthers, D.D. (Sharp. 3s. net.) These pen-portraits are clearly etched and full of life. They help a reader to see how Methodism has been built up in Australia, and show how vigorous and devoted its ministers and laymen have been in meeting the religious needs of the time. There is not a page in it that we should like to miss.—*A Book about Engineering Wonders*. By Ernest Protheroe. (Epworth Press. 2s. net.) Railways, bridges, canals, sea works, and other great engineering feats are described and illustrated in the most entertaining and instructive fashion. It is a little book that has cost much labour, and will give great pleasure to all who like to know about the triumphs of the engineer.—*Copec*. By S. E. Keeble. (Epworth Press. 3d. net.) An admirable account of the Birmingham Conference and its message to the Church and the world.

GENERAL

The River of Life. By John St. Loe Strachey. (Hodder & Stoughton. 20s. net.)

THE begetter of this diary was Mr. Strachey's son, who urged him to write it as they were motoring through France in 1922. When his son was recovering from a dangerous illness some pages of it were read at his bedside, and as he called for more the fabric grew. It is not an ordinary diary, though incidents of travel are woven into dissertations on poets and masters of prose. There is much about Shakespeare and Donne's love poetry; Spiritualism is said to call for new senses, not new facts. We learn many things about religion and ritual, about secrecy, without which the wheels of the world could not go round; we delve into the nature of the Celt and the Englishman; we have day-dreams and discussions of truth and the weakness of language. We enter Genoa from the sea, and find that it holds the mean between grandeur and a happy charm. It supports grandly the sovereign word of interpretation for Italy—magnanimity, great-heartedness. We move in the high places of romance and then suddenly find ourselves stroking Italian cats. Mr. Strachey's range is as varied as life itself, and he touches nothing that does not yield some out-of-the-way treasure which he has gathered from his various reading and his wide experience of men and things. He is always vivacious, and it is no mean education to float down the River of Life in the company of one who has learned so much on the voyage, and is so eager to share his pleasures with his companions.

Is Unemployment Inevitable? An Analysis and a Forecast. (Macmillan & Co. 8s. 6d. net.)

This is a continuation of the investigations in *The Third Winter of Unemployment*. Reports from experts are supplemented by a few specific detailed inquiries. A survey and forecast gives a summary of the results arrived at by a study of the papers. A normal figure of unemployment is 400,000 to 500,000, and the surplus over this figure has fallen from 1,600,000 or 1,700,000 in 1921 to 500,000 or 600,000 at the present time. If emigration continues at the rate of the last two years, we may expect to have 90,000 males and 30,000 females seeking employment every year up to 1931, and no females subsequently. Our overseas traffic depends upon the volume of traffic that will sail the seas in the twentieth century, and the proportion of it that will be carried by Great Britain. Special treatment is given to 'Correctives of the Trade Cycle,' 'The Problem of Finding Employment,' and kindred subjects. Eight articles deal with various British industries. The Port Authorities are keenly alive to the vital importance of keeping their plant up to date, and will be capable of

dealing with a steady increase in British foreign trade during the next twenty years. The book is distinctly optimistic. The situation as regards unemployment has immensely improved during the last two years, and there is no reason to suppose that the abnormal unemployment of the last few years will become chronic or is inevitable.

Life and Word. An Essay in Psychology. By R. E. Lloyd, M.B., D.Sc. (Longmans & Co. 7s. 6d. net.)

Dr. Lloyd proceeds 'on the assumption that thoughts are vital qualities, and that education causes the verbal expression of thought to spread among mankind, but does not determine its quality therein, and that the quality is not made by the first expresser of the thought.' The difference between man and the lower animals is defined as verbal-thought, a vital system belonging to mankind everywhere. Dr. Lloyd shows how this exists, how it is related to circumstance, and how it is distributed amongst the multitude of individuals. Certain elementary principles are common to every sane mind. 'Humanity has a general faculty for behaviour against the outer world, but it has separate and personally different faculties for its internal behaviour of man to man.' Studies of Kant, Bergson, James, show how Dr. Lloyd's position is related to that of other thinkers. He says, 'The Trinity of Christendom remains the standard of human advancement throughout this world. In knowledge and kindness it has gone the farthest, and therefore it has kept the power.'

The History of Ethics. By Stephen Ward. (Oxford University Press. 2s. 6d. net.)

This is a welcome addition to a valuable series. It is an historical introduction to ethics, which describes the work of the great thinkers on the subject, and shows the impression they have left on the author's mind. After dwelling on the relations of theory and practice and the growth of ethical standards, the teaching of the Sophists, of Socrates, Plato, and Aristotle, is lucidly and compactly set forth. Then we come to Stoicism and to Epicureanism, which the Romans despised, though it was a system of considerable ingenuity. Instructive sketches of Hobbs, Spinoza, Locke, and Kant lead up to Empiricism and Idealism in the nineteenth century to a study of ethics and evolution, and an important survey of current developments. Man has to beware of being hypnotized by the future, and not to allow his belief in himself to be weakened. 'Only by forgetting time does he invest himself and his doings with the salutary magic of eternity.'

The Pocket Oxford Dictionary of Current English. Compiled by F. G. and H. W. Fowler. (Clarendon Press. 3s. 6d. net.)

The death of Mr. F. G. Fowler led the publishers to express their appreciation of his skilful planning of the *Concise Oxford Dictionary*,

and of this work—nominally an abridgement of it. His brother refers gratefully to suggestions from many sources. It has cost more labour, not only because it was not easy to condense the larger volume, but also on account of various changes in method. A compact system of pronunciation has been introduced; alphabetical arrangement of phrases in the longer articles has been carried on as far as possible, etymologies have been reduced to little more than indications of ultimate origin. A large number of words and senses not in the *Concise Dictionary* are included, and an appendix is devoted to 'Un-English Pronunciations.' The grouping of words is very convenient, the type is clear, the binding is neat and strong, and to get 1,016 pages for 3s. 6d., and on India paper for 6s., is a boon indeed. Those who used the *Concise Oxford Dictionary* will not be content till they have this pocket dictionary at their side, and everyday use will increase their sense of its value.

Selected Poems of F. W. Orde Ward. (Swarthmore Press, 5s. net.) Mr. Ward's daughter has gathered these poems from her father's books and manuscripts, with the assistance of his friends, Dr. C. H. Poole and Mr. Russell Markland, the latter of whom contributes a short biography. Mr. Ward was born at Blendworth, on the borderland of Sussex and Hampshire, in 1843, and spent his last days at Eastbourne. He was 'an original but sane thinker, a keen but human critic, a lovable and generous-hearted man.' He was called the Laureate of Sussex, and the poems on 'Rye' and 'The Sussex Maiden' show that the title was well deserved. He had an acute mind and a fresh and vigorous style, as every piece in this selection bears witness. The verses on 'The Rev. George Tyrrell—the Seeker' are full of admiring sympathy, and the Bird Poems are devoted to 'Blackbirds—Christ's little Chrysostoms' and 'To a Lark—Harp of a thousand strings.' It is beautiful work, reverent, musical, rich in thought, and steeped in feeling. His contributions to this REVIEW were greatly prized.—*Voices on the Wind*. Second series (1924). (3s. 6d.); *From Overseas* (5s.); *The Golden Fleece*, by Margaret Ormiston (2s. 6d.). (Merton Press.) The first two volumes are anthologies edited and arranged by S. Fowler Wright. The first series of *Voices on the Wind* is still in steady demand, and a similar volume of contemporary British verse is to be issued annually. The revived interest in poetry is the more hopeful because it is a movement from below, not from above, and it seems to be gathering force. About eighty-eight poets are represented by one or more pieces. Mr. E. E. Kellett packs much meaning into his two short poems, and Habberton Lulham's thirteen pieces give a sense of life's mysteries. It is a volume that many will prize. *From Overseas* is a collection of Dominion and Colonial verse. Australia, New Zealand, Jamaica, Vancouver, Mangalore, Canada, Burma, South Africa, West Africa, India, the United States, all have their place in the anthology. It sparkles with love of life and outdoor pleasures, it touches deep chords of bereavement and mother love. There is

true poetry here.—*The Golden Fleece* won the Bardie Chair in the Southern Counties Semi-National Eisteddfod in 1922. It tells the story of the Fleece, from the building of the Argo down to Jason's triumph and the return of the Argonauts, in twenty-two spirited sets of verses, which spread the famous story in vivid colours before our eyes. It is a poem of strong and sustained interest.—*Elijah*. By Percy T. Cash, B.A., B.Sc. (Epworth Press. 1s net.) The prophet's story is here told in verse full of force and thought. The poem opens with Elijah's life by Cherith's stream, and closes with his translation:

The seraph riders downward pouring came,
And glistening steeds stepped proudly thro' the sky.
Elisha saw his master flash away
By the great hand of God, enraptured lay
Without a thought of self, the whirlwind full of fire
Roared with a cosmic voice o'er every desert hill
Until it upward fled, and, far off, ceased.

It is a fine piece of work.—*The Eagles: The Collected Poems of Arthur A. Bayldon*. (Sydney: Wise & Co.) This volume includes all his poems which the author wishes to see reprinted. It has much variety of theme and of measure. The sonnets are full of thought and feeling. The 'Australian Pieces' include such fine verses as 'Night Mail' and 'The Eagles,' which closes with these lines:

Let the dove then be to me
As the eagle used to be—
Emblem of Life's victory;
Yet when I with shortening breath
Face the last assault of Death,
Let me take with calm disdain
All his javelin thrusts of pain,
Keep my soul erect, and die
With an eagle's fearless eye.

The Quatrains at the end of the volume are very happy.—Hazlitt's *Lectures on the English Poets* has just been added to 'The World's Classics' (Milford. 2s. net.), and it contains some of his finest critical work. He found it no easy task to appraise the verse of 'Living Poets,' but his estimates have special interest for lovers of poetry to-day. The little volume is a school for critics.

The Two Jungle Books. By Rudyard Kipling. (Macmillan & Co. 10s. 6d. net.) The *Jungle Books* are inimitable, and this thin-paper edition, with the illustrations by J. Lockwood Kipling and W. H. Drake, will brighten every home into which it comes. The red cloth binding, with the golden elephants, the snake, and the fox upon it, is in itself a treasure, and Mowgli is as winning a man cub as ever. His coaching by the Sleepy Brown Bear in the Law of the Jungle and his friendship with the Black Panther carry us into a world of wonders which never cease till the last story is reached. 'Toomai of the Elephants' is as great a wonder as ever.—Messrs. Hodder & Stoughton send us four novels. *Bull-Dog Drummond* (8s. 6d. net) is

full of thrills. The Captain's advertisement for some welcome diversion plunges him into endless adventure. He has to face a desperate gang of scoundrels, and it needs almost superhuman daring and ingenuity to pull him through. The American millionaire is rescued, and Peterson, the arch criminal, is completely baffled.—In *The Third Round* (7s. 6d. net) Peterson appears under a fresh disguise. He is employed by a diamond syndicate to prevent the publication of a secret process for making diamonds, and the old professor who has discovered the secret has a set of narrow escapes. Drummond again comes on the scene, and proves himself as brave and resourceful as ever. He saves the professor and baffles Peterson once more, though he lets him slip through his fingers at last. There lies the promise of another set of adventures, and 'Sapper' (H. C. McNeile) may be trusted to make the most of it. Nothing could be more exciting than this pair of stories.—*The Passionate Quest*, by E. Phillips Oppenheim (7s. 6d. net), traces the fortunes of three children brought up by their uncle, who has little sympathy with their longings for broader and happier life. They have many adventures and not a few perils, but they come out well in the end, and the uncle comes out best of all. Rosina has a long fight, but she escapes many a snare, and finds a brilliant mate in Philip. Matthew makes a great name as a London merchant, but he is hard and self-sufficient. It is a story that one finds it difficult to lay down, and one that has some timely warnings for young folk bent on seeing the world.—*The House of the Arrow*, by A. E. W. Mason (7s. 6d. net), is a detective story of intense interest. The French expert unravels the mystery of Mrs. Haslowe's murder with an ingenuity that is simply astonishing. The English lawyer is a child in comparison with the Parisian detective, and every stage of the plot leaves us wondering till we find the solution of the grim tragedy. No one can call it a pleasant story, but its power is unmistakable.—*The Old Ladies*. By Hugh Walpole. (Macmillan & Co. 7s. 6d. net.) The three ladies lived on the top floor of a rickety house in Pontippy Square. All were very poor and above seventy. Mrs. Amorest is altogether charming, and Miss Berenger is much to be pitied. Mrs. Payne is their evil genius. It is a study of old age which is full of discernment and sympathy. We enter into the feelings of the three ladies, and live through the weeks with eager interest in their simple days and their merry Christmas. Mrs. Amorest gets her golden sunshine with her son's return, and we share the joy that comes after many sorrows. Mr. Walpole shows his usual mastery of thought and phrase, and there is both freshness and force in the story.—*The Broken Bow*. By L. Allen Harker. (Murray. 7s. 6d. net.) Susan Collett charms us as a girl and charms us still more as a woman. She had a difficult part to play, but she comes out of it a happy bride, and though one feels sorry for Julia, everything was manifestly for the best. Alfred Stowe's mother was a kind of touchstone for the two girls, and Susan bore that test delightfully. It is a story that one is sorry to lay down.—*Rose of the World*. By Kathleen Norris.

(John Murray. 7s. 6d. net.) This story centres round a Californian town. Its pictures of daily life and the amusements of Golden West Week are fresh and vivid, but the chief attention is focused on two marriages, with their tests of character. 'Rose of the World' is a girl to be proud of, and the sunshine that comes to her after storm and trial is very delightful. It is a brilliant story, with much love and sorrow woven into it.—*The Presence and the Power*, by Marjorie Bowen (Ward, Lock & Co. 7s. 6d. net), is a story of three generations of English county families. It centres round the marriages of the Dypres and their neighbours, and has all the force and unexpectedness of the writer's work, with her love of difficult and sometimes unpleasant situations. There is a grim strength about the story which grips the reader's mind, and carries him right into the heart of some tragic scenes.—*Through the White Gate*. By Winifred Howard. (Epworth Press. 1s. 6d. net.) A dainty set of fairy-tales which will fill little folk with wonder and teach them to love everything that is lovely. Mr. Ogle's pictures really match the stories. It is a charming book.—*Stories Told to the Scamps*. By C. S. Woodward. (Challenge Books and Pictures. 4s. net.) The Vicar of St. Peter's, Cranley Gardens, told these stories of the life of Christ to children in his own church. They begin with the first Christmas and end with the first Easter Day. We see the boys and girls at Bethlehem, going with their gifts to Jesus, and interview the little fellow whose loaves and fishes were used in the feeding of the five thousand. It is all graphic and picturesque, and the little readers are brought very close to Jesus. The illustrations are a good match for the text.—*The Message of a Soul: or, The Power of Faith*. By Noël Hyacinth. (Horseshoe Publishing Co. 3s. 6d. net.) A family chronicle, with many interesting incidents which show how Evelyn Farrant finds spiritual rest after many storms.—*Pet and the Baby she Bought*. By Faith Chiltern. (Epworth Press. 1s. net.) A very pretty little tale of the small girl who wanted a real baby, and got one that had been left an orphan.—*Sunshine Stories*. By Uncle Reg. (Epworth Press. 1s. 6d. net.) Boys and girls will have many a laugh over these pages, and will grow kinder and better in Uncle Reg's company.

Men, Women, and God. By Rev. A. H. Gray, M.A., D.D. Third Edition. (Student Christian Movement. 4s. net.) This is a discussion of sex questions from the Christian point of view. It was written by request of the Student Christian Movement, and is full of good sense and wise counsel. Delicate questions are dealt with in a way that will really help those for whom the book is intended, and will promote purity of thought and conduct. Such a handling of the subject was needed, and it could not have been more sanely and helpfully carried out.—*A Sumerian Reading-Book*. By C. J. Gadd, M.A. (Clarendon Press. 11s. 6d. net.) Sumerian, spoken in Southern Babylonia, is indispensable for the study of the cuneiform literature, and the need of such a volume as this has long been urgent. The grammar is here presented in as short and practical a way as possible, and after a preliminary reading of it the student

should begin on the first texts, which are provided with notes and references to the grammar. There is a vocabulary, and the printing of the reading passages is a work of high printer's art. Mr. Gadd's position at the British Museum has been used to the advantage of all Assyriologists, in this masterpiece.—*The Wonder-Book of the Wild*. Edited by Harry Golding, F.R.G.S. (Ward, Lock & Co. 6s. net.) This romance of exploration and big game stalking gets hold of us as we look at the frontispiece, where the bear turns an awkward corner and walks almost into the sportsman's gun. It moves round the world, from Antarctic adventures to the heart of Africa, the wilds of Peru, Mount Everest, Australia, and Borneo. The adventures are thrilling, and the twelve colour plates and over two hundred illustrations make an enthralling volume.—*The Wonder-Book* (Ward, Lock & Co. 6s. net), 'A Picture Annual for Boys and Girls,' moves among fairies and toyland. It has charming stories and poetry for little folk, with beautiful colour plates and hundreds of illustrations. Both volumes are daintily bound, and will make sunshine wherever they go.—*Making Melody*. By W. S. Kelynaek, M.A. (Epworth Press. 2s. 6d. net.) Bible and Hymn-Book were once the closest companions, and this pleasant set of meditations seeks to restore the hymn-book to its place as a book of devotion. It opens up the spiritual meaning of a couplet or verse of some favourite hymn in an arresting way, and makes it sing itself into one's soul.—*Lotuses of the Mahayana*. Edited by Kenneth Saunders. (John Murray. 2s. 6d. net.) The liberal Buddhists called their road the Great Way which leads many to salvation, in contrast to the Narrow Way of the Austere School. They held that this was a true development of Sakyamuni's teaching. The Introduction is of special interest, and the extracts show how great a part faith played in the Mahayana. Some of these flowers blossomed on Chinese and Japanese soil, and Mr. Saunders' notes help much to the understanding of the passages quoted. Here is one quotation :

In this poor Inn of Life and death
We stay in fear and doubt ;
Till to Nirvana's City Faith
Doth lead us safely out.

—*The Atmosphere and its Story*. By Ernest Frith. (Epworth Press. 6s. net.) This is an attempt to describe the less abstruse facts of Modern Meteorology in language which the general reader can understand, and it is a very successful one. It begins with the story of the weather, and has much to say of the atmosphere, the snow, the dew, the wind, the rainbow, and the mirage. It throws welcome light on things in which we are all interested, and has some capital illustrations. Teachers will get much valuable material from it.—*Thine Increase*. By P. W. Thompson, M.A. (Marshall Brothers. 2s. 6d. net.) This work forms a supplement to *The Whole Tithe*, and indicates a system of giving adapted to the case of those who are not able to tithe their income but could give eightpence or ninepence in the pound. Many striking illustrations of the blessing that

rests upon generous giving, and much suggestive exposition of Bible teaching on the subject, make this a pleasant book to read, and it is certainly a book with a much-needed message for all the churches.—*Wonderful Jesus, and Thirty other Solos sung by Gipsy Smith.* (Epworth Press. 1s. net.) These solos have been tried and been found rich in blessing to many. Ensign Young, a skilled musician, has arranged them, and the little collection is now available for general use in evangelistic services. They keep delightfully close to central truths.—*Betting and Gambling.* By Peter Green, M.A. (Student Christian Movement. 1s. 6d. net.) Between £240,000,000 and £300,000,000 is probably spent every year on all forms of betting in Great Britain. Canon Green gives some appalling facts based on long-continued investigation of the subject, and lays stress on the moral aspects of gambling. It is a trenchant and greatly-needed book.—*Frozen Butterflies.* By the Rev. H. S. Seekings. (Allenson. 2s. 6d. net.) Thirty-two talks to children which are brimful of interest, and get many a good moral home in a sentence. They are fresh and vivid from first to last.—*The Methodist Diaries and Pocket Books* (Epworth Press) range in price from 1s. 6d. to 2s. 9d. net, and are strongly bound, well arranged, and adapted to the needs of laymen and ministers in a way that only long experience could suggest.—*Wonders of the Woods*, by J. H. Crabtree (Epworth Press. 1s. 6d. net), has ten chapters on wood-ants, woodland flowers, woodland architects, and kindred themes. It has a wealth of pleasant nature teaching, and its illustrations are very attractive.—*Like unto Heaven.* The Bible Society has issued over 345,000,000 Scriptures since it was founded in 1804. Its income for the year ending on March 31 was £377,285, and the circulation ran up to 8,540,901 Bibles, Testaments and portions. It is by far the most popular book in the world, and this Report shows how it is transforming lives wherever it goes.—*The Mystery of Edwin Drood.* (Humphrey Milford. 2s. and 3s. 6d. net) is a very welcome addition to *The World's Classics*, and the note dealing with the explanations of the mystery will be eagerly studied and discussed, though it leaves the mystery unsolved. We incline to think that Blazzard was Datchery.—*The House of the Seven Gables.* By Nathaniel Hawthorne, also added to *The World's Classics*, is what Henry James called 'a magnificent fragment.'

Periodical Literature

BRITISH

Edinburgh Review (October).—The editor's article on 'The House of Longman' tells the story of two centuries of continuous activity, mainly under the control of one family. They were partners with Constable in founding the *Edinburgh Review* in 1802. Some dispute about the London rights led to Longmans selling their share to Constable for £1,000 in 1807, but they bought it back in 1814 for £4,500. They gave Thomas Moore £3,000 for 'Lalla Rookh,' which was an immediate success, and paid Macaulay £20,000 for his profits on the third and fourth volumes of his *History*. The House has had a great past, and it is living up to it. There are important articles in the October *Review* on 'Racial and Political Issues in South Africa'; 'The Dawes Report and the London Conference'; 'The Persian Gulf,' and 'The Revolution in Brazil.' Pleasant variety is given by 'A Book-box of Novels (1688-1727),' by Lord Ernle, and 'Henry Kingsley: A Portrait,' by Michael Sadleir; 'Cambridge Fifty Years Ago,' and 'The Victorians in Perspective.'

Hibbert Journal (October) contains excellent and valuable material on its own well-recognized lines. The first article, 'Jesus,' by Professor K. Lake, is of use mainly to show how little the writer understands what he calls 'the problem of Jesus.' His minimizing estimate provides nothing to account for the effects produced during and after the lifetime of Jesus on earth. Dr. Richard Roberts contributes a timely article on 'The Doctrine of God,' which would bear expansion into a volume. Dr. Rufus Jones' presentation of 'George Fox—Prophet and Reformer' admirably supplements what has already appeared in the *Journal* in appreciation of Fox's work. The editor continues his examination into the signs of the times by a searching article on 'The Ethics of Workmanship.' Professor G. Hübener's account of 'The Present Mind of German Universities' contains information which it is very desirable and very difficult to obtain in this country. Professor R. Mackintosh criticizes somewhat severely the 'Theology of Copec,' writing 'as an evangelical Christian, trying to concentrate on the central issues.' Many will answer his question: 'Do readers who share the evangelical loyalties regard the Copec statements as adequate or safe?' by a decided negative. Mrs. W. K. Clifford's sketch of 'Victoria, Lady Welby, an ethical Mystic,' is slight, but very attractive. Professor I. S. Mackenzie's article on 'Time and Eternity' follows the lines sketched in a previous paper on 'The Idea of Creation,' and will interest where it does not convince. Other articles are 'Our Debt to the Ancient Wisdom of India,' by Edmond Holmes, 'Some Ancient Symbols,' by Viscountess

Grey, and 'Joseph Conrad,' by the late H. T. Burt. The reviews of books are full and interesting.

Journal of Theological Studies (July).—Dom Conolly replies at length to Mr. Tyrer on 'The Meaning of *ἐπίκλησις*.' The writer's learned disquisition is interesting, quite apart from the somewhat minute point at issue. The editor, Mr. C. H. Turner, contributes a paper, 'Notes, Critical and Exegetical, on Marcan Usage.' The Rev. W. J. Hunkin pleads that the use of *ἀρχομαι* in the Synoptic Gospels should not be regarded as pleonastic, as it often has been in the past. His discussion of *ἀρχεσθαι*—the shades of meaning traceable in the Gospels and in Greek literature outside the New Testament—is careful and thorough. Professor Burkitt writes on 'The Cleansing of the Temple' in reply to Dr. Caldecott and Mr. Cheetham, but only the first instalment of his exposition appears. The reviews of books form an integral part of a valuable number.

The Expositor (October and November).—This periodical has now got into its stride; we know what to expect; and are glad to find, month by month, the freshness and excellence of the material provided by Dr. Moffatt well maintained. First of all, there are his own 'Current Issues,' sometimes in themselves worth the price of the magazine. Then there are the 'Ten Best Books' articles; in October, on *The Philosophy of Religion*, by the Rev. W. D. Niven; in November on *The Life of Jesus*, by Professor H. T. Andrews. Mr. Tonkin's short paper on 'The Preacher and the Transfiguration' deals reverently and freshly with a familiar theme, and Dr. F. R. Hitchcock's learned discussion of 'Latin Expressions in the Prison Epistles' will interest others besides classical scholars. The Rev. R. Dunkerly's article on 'Early Christian Reminiscences of Jesus' and the Rev. Erskine Hill's 'Relation of Pentecost to the First Coming of Christ' are admirably illustrative of the kind of work the *Expositor* sets itself out to do. But a large part of that work lies outside the formal essays which constitute the body of each number. Most valuable are the 'Notes and Notices of Recent Criticism,' by Dr. Rendel Harris, Dr. Bindley, and other well-known writers; also the reviews, often by the editor, and the section 'Current Literature,' which we are glad to see includes an appreciative notice of Dr. E. H. Sugden's *Psalms of David*.

Expository Times (October and November).—October begins a new volume, with improved paper and type. The well-known lines along which this excellent periodical has run for a generation past, are still continued. The editor's 'Notes of Recent Exposition' deal with Bishop Gore's *Infallible Book*, Professor Matthews on immortality, President Mullins' *Christianity at the Cross-Roads*, the Bible as a Rule of Life, and kindred topics. Professor Deissmann, in 'Athanasia,' deals with documents recently discovered, which may prove to be important. Dr. J. G. Tasker writes a most instructive

paper on Roman Catholicism in Germany. Professor A. T. Robertson's pen must surely be busy all night as well as all day, yet it is never weary. His 'Romance and Tragedy in the History of the New Testament Text' will be read with interest. Professor Hugh Michael of Toronto, in 'Paul and Job: a Neglected Analogy,' maintains that St. Paul in Phil. i. 19 introduces one of his rare allusions to the book of Job. Dr. J. Jeffrey institutes a comparison between the Massoretic text and the Septuagint, and the Rev. A. D. Belden argues that the teaching of our Lord in John xiv.-xvi. on the doctrine of the Trinity would not have found a place in the Fourth Gospel if it did not reflect the mind of the Lord. We cannot refrain from saying that the sections entitled 'Contributions and Comments,' '*Entre Nous*,' 'In the Study,' and other elements in this magazine which might be considered of minor importance, form, in our opinion, an integral part of its value. The reviews of books keep its readers well abreast of current theological literature.

Review of the Churches (October).—The editor's notes deal with the discussions on Methodist Union in the Nottingham Conference; with the advance of Anglo-Catholicism; the International Sunday School Convention; and other important subjects. There is a discussion on 'Religion in Public Schools,' in which R. M. Rattenbury and Leslie Runciman take part, and a set of papers on 'Why Rome makes Converts,' called forth by Mr. Arnold Lunn's *Roman Converts*, published by Chapman and Hall. Dr. Johnston Ross contributes an open letter on 'Religious Life in America.' Despite much that is disheartening, his experience has tended to make him 'very sure of God' and of the fulfilment of His holy designs for mankind. Professor Sabatier writes on 'St. Francis and the 700th Anniversary of the Stigmata,' and Dr. Keller on 'Protestant Relief-work in Europe and its Value for International Co-operation.'

Church Quarterly (July).—The Rev. Wilfrid Richmond writes on 'Dr. Holland's Philosophy of Faith,' giving his teaching on Reason and Feeling, Faith, Reality, Fellowship, Consciousness, and Sub-consciousness. Consciousness brings up into the light our buried life. It is within the lighted area that we are masters of ourselves. But this life in the light is not to be divorced from the other life which wraps it round. Morton Luce has an interesting study on 'Shakespeare and Nature,' and the Rev. G. W. Butterworth, in an article on 'The Translation of the New Testament,' maintains that our speech is good enough, when skilfully handled, to express the noble thoughts and emotions of the New Testament. It must be true English, written by masters of prose and poets. Professor Barry, in an Inaugural address, holds that a return to the New Testament authority, a reception of its spirit, and an experimental living in its 'Way,' are the paths to revival in religion, to strength and reality in Christian teaching. (October) Dean Robinson writes on Dr. Gore's *The Holy Spirit and the Church*. There is 'A Study of

Troeltsch,' and Dr. Pullan's Bampton is described as 'perhaps the most brilliant as it is in some respects one of the most learned in the whole series.'

Congregational Quarterly (October).—Professor Armitage gives a beautiful sketch of his old friend Arnold Thomas, whose long Bristol ministry he watched with wondering eyes from afar. Dr. Grenfell tells 'How the Gospel is preached in Labrador to-day.' There is a paper on 'Gambling and Reversion,' an appreciation of George Macdonald, and valuable papers on Divine Personality, Christian Socialism, and other subjects. The editorial notes make a special appeal to Congregationalists.

Science Progress (October).—Dr. Brambell writes on 'Sex-Determination in Birds,' as seen in recent investigations. He quotes Professor Punnett's words: 'It is likely that many a problem in human ethics will be brought nearer to solution by an intensive study of cocks and hens.' Dr. Cowdey, of the Rockefeller Institute for Medical Research in New York, deals with 'Art and Medicine in China.' The neglect of observation and experiment is seen in the fact that the Chinese are 'pitifully sick, and struggle through life with ten or twenty per cent. of the energy which is their rightful heritage.' Sir Ronald Ross's dialogue on 'The Encouragement of Discovery' is another interesting feature.

Cornhill.—Bennet Copplestone's 'Adventures in Printing House Square' throw much light on the inner life of *The Times* under the Walters and Lord Northcliffe. The failure of the Goss machine to move, and the way in which the old Hoes faced the situation, is a drama of real life, and the waywardness of Lord Northcliffe makes an astonishing story. 'A Great Rock Climb' is a thrilling page of Alpine adventure, and there are other striking papers in this fine number. Mr. Weyman's serial is very attractive, and every article has its own interest.

The Pilgrim (October).—This is a C.O.P.E.C. number, with seven articles based on the Reports presented to the Conference in Birmingham. Dr. Temple writes on 'God and the State.' Over the spiritual interest of the individual 'the State has no right to exercise control; and as wide freedom of choice will conduce to his spiritual development, the State should, so far as possible, secure this for all citizens. The end of the State is freedom.' This doctrine condemns Lenin's Communism and Mussolini's Fascismo out of hand.

AMERICAN

Journal of Religion (September and October).—The first article, on 'Certain Aspects of the Religious Sentiment,' by Professor W. R. Wright, claims to show that the evidence 'in favour of the

reality of the object of the religious sentiment is rational, not pseudo-rational.' Professor Schermerhorn, of Garrett Biblical Institute, draws an interesting parallel between the Syncretism of Early Christianity and that which obtains in present-day India. He asks, 'Will the Christian movement in India be like the Christian movement in the Roman Empire?'—i.e. advance and be victorious—or will it suffer the fate of Buddhism, simply be swallowed up and absorbed? Professor Puglisi writes on 'The Attitude of Fascism to Religion in Italy' with the authority of one living in the midst of the movement. 'The Modern Chinese Cult of Ancestors,' by Professor Addison, sheds light on a difficult subject in answer to the question, 'Is ancestor-worship a religion?' In the paper on 'Religion and Instinct,' by Bruce W. Robertson, an attempt is made to give 'a more definite explanation of the subliminal factors in such experiences as religious conversions.'

Harvard Theological Review.—Professor Rand contributes a scholarly article to the July number on *Dom Quentin's Memoir on the Text of the Vulgate*. 'The triumphant achievement of the book is the establishment of an essentially sound text of the Vulgate on the foundation of the three leading manuscripts, *Amiatinus*, *Ottobonianus*, *Turonensis*.' The resultant text is described as vastly superior to the Clementine Edition, which Dom Quentin undertook to reform. But Professor Rand thinks that there is still need to supplement the testimony of *Am Ott Tur* by the collation of MSS. neglected by Dom Quentin, particularly in the Alcuinian group. The final judgement is that this new edition of the Vulgate is 'a solid contribution to the truth.' Professor Krüger of Giessen supplies the fourth section of his valuable survey of Literature on Church History. It deals with 'The Church in Modern Times, 1914–1920 (Part I: The Period of the Enlightenment).' In view of recent attempts to deny the significance for the present day of the religion of idealism, a new work by Rudolf Paulus is highly commended. It is entitled *Idealismus und Christentum*, and brings out the permanent significance of idealism for Christianity.

Methodist Review (New York) (September and October).—Bishop Lowe gives an appreciative notice of the late Bishop Stuntz as 'A Prophet of the Long Trail.' His article is preceded by an excellent portrait, and followed by a paper written by Dr. Stuntz on 'Browning's Condemnation of Roman Catholicism.' Bishop W. A. Quayle, now retired from active service, contributes a glowing article on 'The Haunting Quality' in literature. The instruction given by Professor Schermerhorn of Evanston on the difficult subject of the inspiration of the Bible is just such as is needed for the rising generation—reverent, modern, inspiring. 'The message of the Russian Novelists,' as it appears to W. Van Kirk, is 'closely akin to that uttered by a lonely Carpenter on the hillsides of Galilee.' The writer of 'The Current Revival,' Dr. W. E. Tilroe, takes a wider

view, both of religion and its revivification, than the popular idea of 'a revival' would suggest. Many excellent shorter articles on current topics are found in the sections 'Notes and Discussions' and 'In the House of the Interpreter.' A great deal of good work is put into the 'Notices of Books,' and we congratulate the editor on the variety and attractiveness of the contents of this Review.

Christian Union Quarterly (October).—The Editor's Notes deal with the recently published Report on 'Theological Education in America.' There are 9,000 theological students in the United States, one for every 2,600 Church members, and 880 in Canadian seminaries. The report thinks that the general influence of theological schools tends toward divisiveness and criticizes the method of lectures. 'The most vital thing in ministerial training is for men to have first-hand experience with God. The methods of teaching in the seminaries are not conducive to this.' Both Report and notes are open to criticism. Important articles deal with 'Church Union in Canada' and 'The Unification of American Methodism.'

FOREIGN

Analecta Bollandiana (Tomus 42, Fasc 3 and 4).—Father Delahaye writes on 'Synaxarium et Miracula S. Isaiæ Prophetæ,' from the Bodleian codex. Other articles are 'The Arabic Collection of Miracles of Sainte Vierge'; 'St. Demetrian, Bishop of Antioch'; 'St. Hédiste and St. Oreste'; 'The Catalogue of Latin Hagiography in the University Library at Bologna.' It is a marvel of industry and research.

Révue des Sciences Philosophiques et Théologiques.—In the July number our readers will find an admirable summary of St. Augustine's expositions of 'L'Abandon du Christ' (Matt. xxvii. 46); also notices of recent books on Otto's *Idea of the Holy*, which Professor Mackintosh reviewed in our last issue. There is also an excellent account of the recent Congress of Philosophy held at Naples. The October number has a valuable article on 'the Trinity in St. Clement's Epistle to the Corinthians.'

Calcutta Review (July).—This is a memorial number for Sir Asutosh Mookerjee, the veteran Vice-Chancellor of Calcutta University, who raised it from an examining body to one of the greatest teaching Universities in the world. He was the outstanding figure in Indian higher education, and the Post-Graduate Department was his most distinctive contribution. He was a Judge of the High Court, and work was to him 'the very sum and substance of life.' He was a gifted mathematician, and the most striking and representative Bengali of his time.—(August).—'Lord Haldane as a Philosopher,' by Professor Haldar, is a valuable study. He accepts Hegel's position that reality is mind at the highest level of its self-comprehension. 'A Sketch of Burmese Music' describes the instruments and the place which music holds in the temple ceremonies. Dancing girls form an important part in the musical life of the people.